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# America

December 10, 1949

Vol. 82, Number 10

A CATHOLIC REVIEW OF THE WEEK

## **WILL INDIA GO COMMUNIST?**

The old tradition and the new dialectic

JEROME D'SOUZA, S.J.

## **FATHER CHAMBERLAND'S HOUSING MIRACLE**

The way to build houses is to build them

FRANCIS BUSCH

## **THE UNREALISTIC STERILIZERS**

Bad science and worse morals

EDWARD DUFF

## **LIGHT OF THE WORLD**

Sparks of Christian life in the Pacific

FRANCIS J. TIERNEY, S.J.

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# CORRESPONDENCE

## Alcoholism

EDITOR: Father Edward Duff, an associate editor of your staff, should receive the praise and thanks of your readers for the very informing and timely article entitled "Bridge to Sobriety" that appeared in AMERICA, November 12, 1949.

Father Duff has presented Bridge House, in the Bronx, New York, as a most successful centre for the rehabilitation of alcoholics, with its employed technique of "information, not reformation," and as providing a satisfying answer to perplexed alcoholics and to their distraught relatives and friends of what is best to do for and with an alcoholic.

Too many persons unskilled in the exact knowledge of what an alcoholic is and what alcoholism is have made a puzzling enigma of this dual problem, and of the questions whether the alcoholism of the alcoholic is a disease or a symptom of a disease, whether addiction to excessive use of intoxicants is a developed habit, or an inward unconquerable compulsion, and whether the alcoholic is or is not morally responsible for the effects. Father Duff evidences that Bridge House, under the direction of Edward J. McGoldrick, Jr., Esq., quite solves the enigma. There, under the lay therapy that is provided, the shattered will and unstable intellect of alcoholics are rebuilt and wrong personal and social habits give place to the personality that each alcoholic has lost and that he now again repossesses.

May the staff of AMERICA continue to present answers to this problem that now interests millions.

(REV.) JOHN W. KEOGH, A.M., L.H.D.,  
President, Catholic Total Abstinence  
Union of America  
Philadelphia, Pa.

## Good idea

EDITOR: I thought you might be interested in my son's reaction to receiving AMERICA. The following is an excerpt from his letter:

"It seems very apropos that at the time approaching my twenty-first birthday you should send me a subscription to AMERICA. For this I am thankful. Each issue is so vastly interesting. Each subject chosen is of the utmost importance to the Catholic, if not to all the people of today.

"I can truthfully say, Dad, that this is the first magazine I have ever received that I read virtually from cover to cover. I mean it. Every issue is covered starting with the *Correspondence* straight through to *Parade*, finding no need to skip around.

"Your gift has not only been good for me but also for several boys here in the house who have now gotten the AMERICA

habit. As soon as I finish with it, it starts the rounds and then returns to me at which time it is carefully laid in the drawer for future reference."

It has been my practice to enroll each of my children among the readers of AMERICA either on the occasion of their twenty-first birthday or of marriage. David is number four on the list. I am happy to report that they all receive much benefit from your magazine.

L. J. DeBACKER, M.D.

Hastings, Nebr.

EDITOR: I would like to take this opportunity to express my appreciation of your magazine. I have been receiving AMERICA for some months now (although I read it at the college library long before I subscribed). It offers, for me at least, a sort of balance for the "secular" magazines to which I subscribe.

It's too bad that more Catholics don't have the clearness, objectivity and fairness that I think characterize your publication.

ROBERT J. CONLEY

Grand Rapids, Mich.

## Memo to Mom

EDITOR: More power to Virginia Rowland discussing "Modern Parenthood" in AMERICA November 19. The sooner the parents of today stop reading the half-baked ideas of crackpot psychologists and try to remember how their own parents acted under given conditions, the more peace of mind and peace of soul we shall all have, especially doctors.

JAMES J. DONAHUE, M.D.

East St. Louis, Ill.

## No Communist

EDITOR: In your Oct. 15th issue, discussing the Genocide Convention, you mention Vespasian V. Pella, a Roumanian citizen in the United States, implying that he is a Communist or communist sympathizer.

Mr. Pella is a member of the Advisory Board of the International League for the Rights of Man, a UN consultative agency, which excludes all Communists or sympathizers. He is also President of the International Association of Penal Law and secretary of the Federation of International Juridical Associations. Both are entirely democratic organizations.

As a professional diplomat, he has represented the Roumanian Government in international affairs since 1933, came to the U.S. in 1947, resigned all connections with it in Nov. 1948, and is opposed to the present dictatorship.

ROGER N. BALDWIN, Chairman,  
International League for the Rights of Man  
New York, N. Y.

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### Mr. Lewis gambles again

As the three-week truce decreed by John L. Lewis on November 9 drew to a close, most observers felt confident that the mine leader would not resume the ill-fated strike. There is a limit to human endurance and the miners were widely reported close to that limit. Last March they lost two weeks' pay when Mr. Lewis ordered a "memorial" vacation in memory of miners killed or maimed on the job. They lost another week in the same month when their unpredictable leader dictated a five-day "stabilizing period of inactivity." Beginning July 1, when the old agreement with the operators expired, the miners went on a three-day week. A full-fledged strike began September 19. It has been estimated that the miners have lost an average of \$1,200 each in wages this year. Now they face the bleakest Christmas in many a year. Despite this widespread hardship, Mr. Lewis did not hesitate to make good his bluff by sending the men out again on December 1. As has been clear from our previous comments on the coal negotiations, we have little sympathy with Mr. Lewis' position. The miners have done very well for themselves these past ten years and our impression is that by and large they are satisfied with their present wages and hours. Perhaps some liberalization of employer contributions to the welfare fund is in order—the fund, though its administration can be criticized, has accomplished enormous good throughout the mine regions—but the employers probably would have made a concession here if Mr. Lewis had been reasonable on other counts. We suspect that the mine leader has overplayed his hand. If President Truman continues to wait it out until a real crisis impends, Mr. Lewis will be obliged to order the men back. He has gambled once too often with the well-known loyalty of the miners. They are just about "fed up" with Mr. Lewis' tactics—and so is the rest of this strike-weary country.

### Is Britain "establishing" a new religion?

George Tomlinson, British Minister of Education, on November 25 gruffly rejected the proposal made by the Catholic bishops of England and Wales in their effort to save the Catholic school system (AM., 12/3, p. 266). Mr. Tomlinson answered that the proposal would "wreck" the 1944 Education Act. That the Education Act itself would wreck the Catholic school system seems to concern the Minister of Education not at all. He circulated among the Parliamentary Labor group a memorandum in which he declared that "the Roman Catholic hierarchy have always aimed at throwing the whole cost of their schools upon public funds, and have not ceased to do so." It does not seem to occur to Mr. Tomlinson that Catholics contribute to those public funds, and that the central issue is whether public funds are to be disbursed in such a way as to destroy freedom of education in Britain. What makes his summary rejection of the bishops' proposal all the more highhanded is that Scotland has allotted public funds to Catholic schools since 1918 without "wrecking" its government schools. When R. A. Butler proposed the government's White Paper on

## CURRENT COMMENT

Education on July 30, 1943 he admitted that the new plan was an invasion of religious liberty: "I have not been able to concede the full demands of those who desire complete liberty of conscience." The great tragedy in England is that all the Protestant groups have surrendered to the government by agreeing to teach an undenominational form of religion, along the lines of the Agreed Syllabus, in order to avoid financial expense to themselves. During other educational crises in England—in 1870 and 1902, for example—Protestants championed the same cause as Catholics. But today Catholics are alone in their fight to prevent the establishment, through the public schools, of a new, watered-down, "undenominational" religion, fashioned by Parliament.

### The hour for heroism in Czechoslovakia

A life-and-death struggle between the Catholic Church and the totalitarian state in Czechoslovakia is inevitable. The communist regime in Prague has seen to that. The issues involved will be clear-cut. The Czechoslovak hierarchy has seen to that. In an effort to keep the churches open and to save the priests for the spiritual care of the faithful, the bishops had authorized their clergy to take the stipulated oath of allegiance to the People's Democracy—with the reservation "unless it be contrary to the laws of God and the Church and the natural rights of man." Vaclav Nosek, communist Minister of Interior, refused on November 12 to permit any such reservation (AM., 11/26, p. 217). At a subsequent secret session the bishops surveyed the situation and decided the hour had come for heroism. "In this most critical time"—the statement signed by Archbishop Josef Beran and his twelve colleagues of the hierarchy decreed—priests "who have so often called upon the faithful for sacrifices for their beliefs" must now demonstrate their own fidelity. At the risk of suspension, the clergy are instructed to add the prescribed reservation when taking the oath of allegiance. They must refuse government salaries when the money imports "the services of Judas." They must spurn communist control of their sermons and religious teaching, must continue to obtain the authorization from their bishop for new ecclesiastical appointments, ignoring the government consent decree. The counsel of the Czechoslovak bishops to their priests is an index of the ominous future: "The life which is shortened by suffering is worth more and gives more to the soul than the long life and easy actions by which the work of Christ

would be wasted, the faith spoiled by heresy, the order of God broken and the life of the faith weakened and replaced by paganism."

### ***How 337 million people will be governed***

The Indian Constituent Assembly gave its approval to the world's longest constitution on November 26. It contains 395 articles and eight schedules, and runs to 228 printed pages. It will become effective on January 26. Interestingly enough, the drafting committee which devoted three years to drawing up this constitution was headed by B. R. Ambedkar, Law Minister, who is a graduate of Columbia University and representative of the "Untouchables" in the Cabinet. The constitution provides, like our own, for a President, but he is elected for a five-year term by members of the provincial Legislatures and the Central Parliament. The lower house of India's Parliament, with about 500 members, will be elected by adult suffrage. The upper house, or Council of States, with 220 members, will be chosen by the provincial Legislatures, as our Senators were chosen by our State Legislatures until 1913. India has not really followed our "presidential government"—though other features of the constitution bear a close resemblance to ours—because the Prime Minister will be the chief executive officer. As in our system, the judiciary will be a separate branch. The entire pattern is that of a federal state, with 28 member-states. As one would expect among a people so recently freed from colonial status, the constitution contains a lengthy statement of "fundamental rights." "Untouchability" and all caste distinctions in secular life are abolished. Freedom of speech and assembly are guaranteed. The rights of minorities and depressed classes and tribes have received special protection. AMERICA will soon publish an article by Rev. T. N. Siqueira, S.J., of St. Joseph's College, Trichy, South India, showing how the educational provisions of the constitution affect Catholic schools. Surely, the fundamental law under which 337 million Indians will be governed in their new "sovereign democratic republic" is of historic importance.

### ***France and European federation***

On several counts the eight-point resolution passed by the French National Assembly November 26 deserves to be called historic. France became the first European nation to vote for a political as well as economic federa-

tion of Western Europe. At the same time, it chided the Committee of Ministers of the Council of Europe for its recent refusal to give more power to the Consultative Assembly of the same Council. Considering France's deep-seated fear and distrust of the Germans, born of three invasions within a century, it is encouraging to note that the Assembly voted to invite Germany to join the Consultative Assembly of the Council of Europe. Its warnings against rearming Germany, against taking her into the Atlantic Pact, and against rebuilding her war industries are understandable manifestations of the traditional French fear of a strong Germany. That France has agreed to so many concessions is a welcome indication that the movement toward European integration still has life in it. It remains to be seen whether her example will influence the British Labor Government, which has cooled considerably toward the idea since Prime Minister Attlee said four years ago, "Europe must federate or perish!" Two days after the vote of the French Assembly, two master politicians, Winston Churchill and Paul-Henri Spaak, president of the Consultative Assembly of the Council of Europe, renewed their efforts to warm up the Labor Government to federation. Mr. Spaak warned that if Britain does not take the lead in uniting Europe, Europe will have to go it alone—with Germany playing a leading role. His thinly veiled threat may accomplish what no amount of logic has been able to do. Britain has been dragging its feet in the federal movement for fear of antagonizing the members of the Commonwealth. "Take it up at the January meeting of the British Commonwealth Foreign Ministers in Colombo, Ceylon," says Mr. Churchill. If Germany continues her surprisingly rapid recovery, that is what the Ministers will probably do.

### ***Concessions to Bonn***

Ever since November 22, when the Bonn protocol was initiated by the three Allied Powers and the Federal German Republic, anxiety over the Republic's new powers has been mounting. By the Bonn protocol the United States, Britain and France made three general concessions to Western Germany: considerable modification of the dismantling program, relaxation of restrictions on German shipbuilding and participation by Western Germany in the International Trade Organization, the Council of Europe, the International Labor Organization, the International Monetary Fund, and the United Nations Food and Agriculture Organization. The anxiety began with the French, who have all along reluctantly agreed to the Bonn concessions simply because they could not prevent them without losing their place on the Allied team. Foreign Minister Robert Schuman, only two days after signing the protocol for France, had to talk hard and fast before the French National Assembly before winning a vote of confidence for his Government. Here in the United States the anxiety hinges on two possibilities. The rightist leanings of the Bonn Government may encourage the reported revival of nazi elements. At least such a revival has been given a great deal of space in journals and periodicals during the past two weeks.

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The other possibility stems from what some suspect will be the Soviet's next move. If the Russians should withdraw all their occupation forces from the eastern zone, the dearest dream of all Germans for a united German state might tempt the Western German Republic to forget her new democratic principles. Just for the sake of union, she might allow herself to become a part of the Eastern German puppet state. On the other hand, evidence of a nationalistic revival is as yet scarcely conclusive. As for the threat of a united Germany free of foreign occupation: let us first be sure it is a threat. Such a united Germany might conceivably become a fourth Western Power.

### **UN unanimity for "Point Four"**

When the UN reaches a decision, it is news. When the entire General Assembly agrees unanimously, it is top news. This is what happened on November 16 when the UN voted without a dissenting vote to let in the clutch on the United States proposal to help backward areas. This is the famous "Point Four" of President Truman's inaugural, our most affirmative answer to the appeal Marxism has for backward peoples. The lesson of the tragedy of China, as we have said before (AM., 2/5/49, p. 488), is that we have had no Marshall Plan geared to cope with communism in backward agricultural areas. Now the UN has launched a program of technical assistance for their economic development. As Brig. General Romulo, president of the UN Assembly, declared:

We know that we have here one of the keys to the vexing problem of world peace, and despite the bitter political differences that have divided us on other questions, we have not hesitated to accept joint responsibility for the success of this beneficent economic enterprise.

Congress should promptly appropriate the \$700,000 which will be our share in launching this "constructive piece of statesmanship."

### **Senator Johnson's super-bomb**

About a month ago we drew attention to the now notorious disclosures of classified atomic weapons information by Senator Ed Johnson (Dem., Colo.) on a television program November 1 (AM., 11/12, p. 143). Under questioning by Michael Amrine, a contributor to our pages, Senator Johnson revealed 1) that American scientists have already developed a bomb "that has six times the effectiveness of the bomb that we dropped on Nagasaki"; 2) that they are working, and "have made considerable progress" on "what is known as a super-bomb" that has "a thousand times the effect of that terrible bomb that was dropped at Nagasaki." This was news of vital significance. If U.S. scientists had made such progress, couldn't the Russians match it? A super-bomb a thousand times more powerful than the Nagasaki model would wreck everything and everybody within a radius of thirty miles. Of what avail would any type of defense planning and urban decentralization be? It was something to think about. We waited for an official pronouncement. Finally, on November 25 President Truman directed U.S. Attorney General McGrath and Con-

gressional Atomic Committee Chairman McMahon to use every available means to prevent disclosure of classified, that is, top secret information. Still no confirmation or denial of Senator Johnson's revelations. At the extraordinary press conference of the Atomic Energy Commission on November 28 Chairman Lilienthal parried all questions on the subject, though he did admit that Senator Johnson, as a member of the Joint Congressional Committee, knew all there was to know about atomic-weapons developments. That is all the assurance we need—and we presume the Russians feel the same way about it—that the Senator told the truth. But there our assurance ends. Mr. Vishinsky says Russia moves mountains and diverts rivers with atomic energy. Senator Johnson, with the tacit consent of our authorities, says we will soon have super-bombs. This atomic boasting makes us uncomfortable. We fear that if it goes on much longer someone will get nervous and start tossing bombs instead of boasts.

### **The Baptists want it both ways**

"A foolish consistency," said Emerson, "is the hobgoblin of little minds." The Southern Baptists evidently feel that it is foolish to strive after consistency in interpreting the First Amendment. On last February 23 their Convention petitioned the Federal Communications Commission to permit them to share the band allocated to educational stations or to assign them a new piece of the FM broadcasting spectrum for the low-power, non-commercial religious radio stations they proposed to operate. The FCC had a doubt (AM., 10/22, p. 61): could it constitutionally entertain the petition in view of the McCollum decision of the U.S. Supreme Court which forbids our government to give even indirect assistance to any or all religions? At a hearing in Washington on November 18 the Southern Baptists helped the FCC settle its scruple. The Constitution, the brief of the Southern Baptists argued, not only does not rule out but it lends encouragement to the establishment of a religious broadcasting service. It is all in the First Amendment, they pointed out—the Amendment generally invoked to sloganize on the "separation of Church and State" theme. "The free exercise of religion [protected therein] is in a preferred position and must therefore be afforded every opportunity to fullest expression." Hence, methods of advancing the cause of religion are entitled to preferential treatment under the First Amendment. So the Southern Baptists argued in Washington on November 18. How disconcerting to remember that at their annual convention last May they endorsed the McCollum decision, unanimously adopting a report by Dr. J. M. Dawson, Executive Director of the Baptist Joint Conference Committee on Public Relations and more notorious as front man of Protestants and Other Americans. Such inconsistency—some would say dishonesty—makes one smile at the bland confidence of the Reverend George Ragland, who told the 75th annual convention of the Tennessee Baptist Convention on November 25 that a world threatened by communism and "evils in other forms" looks to the Baptists to save it.

### **Railroads in trouble**

Junior may bubble with joy at the sight of his toy train on Christmas morn, but the toy may be a symbol of business worries to his father. The plain fact is that the country's railroads, at least in the East, are in trouble, and they are going to cause trouble to a great many of their passengers. It's an old story. The roads have been suffering from a case of acute competition from private motor cars and trucks since the first World War. More recently air travel has made matters worse. The Interstate Commerce Commission, which regulates the roads, is empowered by law to achieve two major purposes: 1) to see that the railroads furnish transportation adequate to the nation's needs, and 2) to regulate passenger and freight rates in such a way as to enable them to do so. In carrying out this dual purpose the ICC has granted four fare increases since before World War II—a 10 per cent raise during the war (granted all the nation's railroads), and raises of 10 per cent in 1947, of 17 per cent in 1948, and the November 14, 1949, raise of 12.5, the last three to the Eastern lines only. Coach fares are now 3.375 cents a mile, and Pullman fares 4.5 cents a mile, plus the 15 per cent Federal tax. Western and Southern lines are charging only 2.5 and 3.5 cents a mile for coaches and Pullman. College professors travelling to New York from Chicago, for example, for conventions during Christmas week will find their Pullman fares upped from \$65.40 to \$73.60, plus tax, for the round trip.

### **Declining income and rising costs**

Despite previous rate-increases, the gross operating income of the nation's Class I railroads for the first nine months of this year dropped from last year's \$7.1 billion to \$6.5 billion. The reason? The roads have to run many unprofitable lines to service people who would otherwise lack adequate passenger and freight facilities. On the other hand, costs have jumped because of wage increases which began in October, 1948, the institution of the forty-hour week last September, higher depreciation charges, higher fuel and other prices. As a result of the decline in travel and these rises in costs the Class I lines netted only \$278 million in the first nine months of this year. In the same period General Motors Corporation alone netted \$502 million. Yet we are spending nearly \$10 billion a year for transportation. Possibly the minority of the ICC who opposed the latest rate increase were right in saying that the Eastern lines should experiment with lower instead of higher fares, in order to increase the volume of traffic, as the Western and Southern lines have done. Merely charging more is only going to discourage travel or throw more business to the airlines and motor carriers.

### **What keeps the Supreme Court busy**

William Howard Taft, who held about as many positions in the executive and judicial branches of government as anyone we can think of, once described the life he led as tenth Chief Justice of the U. S. Supreme Court as "monastic." Most of the work of the justices, indeed,

must be done in the quiet of a study. Their public appearances as members of our highest tribunal are quite limited. During the alternate fortnights devoted to hearing cases, the Court meets at noon every day, five days a week, to hear oral argument. Promptly at 2 P.M. the Justices retire for a thirty-minute lunch in their private dining room, emerging to hear more argument until four o'clock. Decisions are rendered at noon on three Mondays of each month, dubbed "judgment" or "opinion" days. During the alternate fortnights, they draft and redraft opinions. Saturdays are given over to private conferences among themselves, at which each judge gives his vote on the cases before them. The Chief Justice votes last, and assigns one of the majority to write the opinion of the Court. The senior dissenter appoints a like-minded member to write the dissenting opinion. Before 1925, the Court was usually far behind in its work. In that year Congress instituted a judicial reform, prepared by Chief Justice Taft, whereby the Court was granted authority to select for review cases it judged to be of national importance. Since that innovation, the Court has been able to keep abreast of its work.

### **An unnecessarily heavy burden**

The burden carried by the Supreme Court is nevertheless extremely heavy, and unnecessarily so. Chief Justice Vinson, in an address published in the *Supreme Court Reporter* for November 15, pointed out that no less than 1,500 applications for appeal come to the Court every year. Much of the time of each justice, in term time and vacation alike, is taken up with the examination of these appeals. While the Court in its last term undertook to review only 15 per cent of these cases, Mr. Vinson thinks lawyers are needlessly burdening the justices by petitioning for appeal on many questions which are not properly "Federal." "The Supreme Court," he reminded them, "is not, and never has been, primarily concerned with the correction of errors in lower court decisions."

Lawyers might be well-advised, in preparing petitions for *certiorari*, to spend a little less time discussing the merits of their cases and a little more time demonstrating why it is important that the Court should hear them.

During the 1948 term (October, 1948 to June, 1949) the Court disposed of 1,434 cases. Of this total, 702 were petitions of poor persons, unable to pay the filing fee. Most of them came from prisoners, State and Federal, seeking relief of one kind or another. Although only eighteen of these petitions were granted, the "burden involved in filing, recording and examining six or seven hundred such petitions a year is . . . considerable." The remedy for this situation is to improve the post-trial procedures in the States, as Illinois has finally done. Faithful to his sacred trust, Mr. Vinson declared that the right of appeal to the Supreme Court should not be made more difficult for those who have any shadow of a case. The States should realize, however, that Supreme Court justices should not be asked to do their work for them by winnowing the deserving from the undeserving appeals.

## WASHINGTON FRONT

One of the principal activities in which the United Nations has been especially busy has been the elaboration of a code for human rights which would be binding on all its members. Work on this code consumed many painful months of debate, and finally eventuated in the "Universal Declaration of Human Rights." This was adopted by the General Assembly of the United Nations on December 10, 1948. It was a philosophical rather than a legal document, and still has no binding force in international law.

It has, however, many novel features which make it different from the various "bills of rights" which are found in many national constitutions. For one thing, it has a whole series of "social and economic" rights which are wholly "twentieth-century" in conception and expression: for instance, the right to work, to social security, to rest and leisure, to an adequate standard of living, to education, to a full cultural life and to similar "modern" rights. It carries one article which Catholics, working with like-minded groups, were very anxious to have included: "The family is the natural and fundamental group unit of society and is entitled to protection by society and the State" (Art. 16, sect. 3).

It quickly became clear that a mere declaration of human rights was not sufficient. The effect on public opinion would be good, but no government would be bound by it in international law. It was therefore proposed that this "Declaration" be transformed into a Covenant which would have the effect of an actual treaty, by which the signing and ratifying nations would be bound within their own territories. This is something else altogether.

A treaty has to become the law of each land before it means anything. For some countries, like the United States, the ratifying process, according to the Constitution and the Supreme Court decisions, makes any treaty by that very fact the law of the land. This is not true of many other countries. Besides signing and ratifying, they also have to enact into their national law each article of the treaty before it becomes a part of national legislation. So the problem of the Covenant is to phrase the stipulations of the Declaration of Human Rights in such a way as to become suitable for legislative adoption by the signatory Powers.

The U. N. Commission on Human Rights, of which Mrs. Eleanor Roosevelt has been chairman since the beginning, has been wrestling with this problem for some months. Last week-end, the Catholic Association for International Peace, at its annual meeting in New York, and through its Committee on Juridical Institutions, spent many laborious hours reviewing the proposed Covenant. The CAIP hopes that its recommendations on the Covenant will receive the same open-minded welcome as did those on the Declaration itself.

WILFRID PARSONS

## UNDERSCORINGS

Representatives from Catholic colleges and universities attending the Dec. 28-30 meeting of the American Political Science Association at the Hotel Roosevelt in New York City are invited to attend a special dinner-meeting under the auspices of the Political Science Committee, Institute of Social Order. This dinner will be held at Keen's English Chop House, 72 W. 36th St., Thursday, Dec. 29, at 6 p.m. Rev. John Courtney Murray, S.J., will speak on "Catholic Principles of Church-State Relationships."

► *The Homiletic and Pastoral Review* will celebrate its golden jubilee in 1950 and has already commemorated its fifty years of service to the Catholic priesthood in its October, 1949 Golden Jubilee number.

► At a solemn gathering of the Congregation of Rites in Rome Nov. 27 the Holy Father approved four decrees of canonization and beatification. One approval for canonization was in favor of Bl. Vincenzo Maria Strambi, of the Congregation of the Passion, one-time Bishop of Macerata and Tolentino. The other three approvals went to Vincenzo Palotti, founder of the Institute of Apostolic Missions, to Sister Maria Desolata Torres Acosta, founder of the Sisters Servants of Mary, for aid to the sick, and to Sister Paolo Elisabetta Cerioli, founder of the Sacred Family. All three were approved for beatification.

► *Catholic Action of the South*, official organ for the archdiocese of New Orleans, the dioceses of Alexandria and Lafayette in Louisiana, and for the diocese of Natchez in Mississippi, published a new information supplement Nov. 24. In addition to the usual information about diocesan institutions and personnel, it has excellent appendices and articles on topics of pertinent and timely interest to Southern Catholics. *Catholic Action of the South* deserves a bow for progressive zeal.

► Rev. Francis X. Bimanski, S.J., of Chicago celebrated on Nov. 27 his sixtieth year in the Society of Jesus and his thirty-fifth year as chaplain at Cook County Hospital. A solemn Mass was sung at Holy Family Church, Chicago to commemorate the occasion.

► On Nov. 1, Rev. William F. Lynch, former editor of the *Sacred Heart Messenger*, was appointed editor of *Thought*, Fordham University's quarterly of arts, sciences, and letters. Rev. G. G. Walsh, S.J., whose retirement as editor was caused by a long-standing eye ailment, retains his position as professor of history in the Graduate School and lecturer in Fordham College. A well-known author and lecturer, he edited *Thought*, 1940-1949.

► Mr. Victor Labat, of the faculty of Xavier University, New Orleans, La. was among forty members of the clergy and laity of the New Orleans archdiocese to receive Papal honors on Nov. 24. Professor Labat is the second Negro to be awarded the Pro Ecclesia et Pontifice Cross in the South. Xavier University is the only Catholic university for Negro youth in the country.

D. F.



## Padre tells the bankers

The address given by Rev. George F. Dunne, S.J., before the Arizona Banking Association's meeting in Phoenix on November 5 seems to have made a deep impression. The daily *American Banker*, published in New York, not only reported the talk at great length but devoted its entire editorial page on November 17 to an analysis of what Fr. Dunne had said. It is not often that a cleric commands such respect in business circles.

The speaker is well known to our readers as the author of the seven articles in which he replied to Paul Blanshard's *American Freedom and Catholic Power*. In pamphlet form, under the title of *Religion and American Democracy*, Fr. Dunne's answer to Blanshard is now in its third printing, totaling 50,000 copies.

Fr. Dunne told the Arizona bankers that business men have contributed largely to the emergence of the "welfare state." They themselves have played the major role in transforming the United States from an agricultural to an industrial society. In the wake of this transformation have come overcrowded cities, with their ugly and unhealthy slums. In the wake of mass employment has come mass unemployment and job insecurity.

Instead of coping with these by-products of their own handiwork by "coming up with constructive ideas," most business men have chosen to ignore the social evils their own achievements have bred. More than that, too often they have taken a purely negative, obstructionist posture when others have proposed slum clearance, public housing and various forms of social security.

This negativism, as Fr. Dunne points out, was doomed to defeat from the start. He might have cited the warning of Alexis de Tocqueville's *Democracy in America* (1835) in support of his thesis. Over a century ago Tocqueville foresaw that under political democracy, with the extension of the suffrage, the "masses" would use their majority-power to achieve economic security through legislation.

The coming of the "welfare state" could have been forestalled in only one way. If business men had shown as much concern for the economic well-being of their employes as they showed for profits, if they had tried to maximize the distribution of ownership in corporations among the men on the assembly line, it is quite possible that labor would have found a foothold in the American economic system without resorting to political means.

It is just as well to remind business men, as Fr. Dunne did, that they were the first to arrange for "hand-outs" through government action. From the death of Lincoln to the election of Woodrow Wilson, really, the United States Senate was a rich man's club. The tariff, land-grants to railroads, subsidies to shipping and legal discrimination against competition, e.g., the prohibitive tax on oleomargarine, can be cited to show that business men were not always so averse to government "interference" as many of them now seem to be. As late as 1920 the Transportation Act was passed, giving the Interstate Commerce Commission the power of life-or-death over the country's railroads, at the instance of owners

## EDITORIALS

and shippers as well as passengers. What annoys them most is that labor has now captured the political power which business once enjoyed.

It is still true, as the padre told the bankers, that a free market, though imperfect, is probably the best regulator of a free economy. And it is still true that the nation needs the experience and "know-how" of business men to iron out the fluctuations in prices and employment which still plague us.

The very fact that the Arizona bankers invited a priest like Fr. Dunne to address them is a good omen. No doubt, as the *American Banker* said editorially, many of its readers "boiled inwardly" when they read the account of this straightforward presentation of an entirely independent point of view. Yet such independence of any "party line" is exactly what wins for wise counsel a hearing it would otherwise not get among people who need it most.

Arizona's bankers are therefore to be congratulated for having gone outside their ranks to obtain a speaker who would "call the plays as he sees them." Fr. Dunne responded with a challenging address. We hope that it will be widely circulated, widely read—and widely heeded.

## Dali and the Immaculate

Said the great apostle of the Blessed Virgin, St. Louis M. Grignion de Montfort, "where Mary is, the devil is not." A most modern individual, the surrealist painter, Salvador Dali, expressed this thought in a painting of the Immaculate Conception done in his own characteristic manner. A few days ago he exhibited the painting to Pope Pius XII. The Holy Father, Mr. Dali told Barrett McGurn, correspondent for the New York *Herald Tribune*, showed "great comprehension." The artist added that he has decided his work had been "frivolous" until now and that probably for many years to come he will devote himself to surrealist religious art. He felt the necessity of opening his new phase because of the "mystical crisis" that is affecting "all intellectuals, whether they know it or not."

Among the causes of this crisis, said Mr. Dali, are communism and materialist influences. Those who love and honor Our Lady can point to the ultimate source of this crisis: the enemy of the human race. Each day brings fresh intelligence reports on the enemy's patterns for thought and conduct, his slogans and deceptions and meaning-inversions, his frightful cruelty and hatred of mankind itself. In spite of itself, the world is growing more sagacious as to the ways of malice.

Each December, too, the great feast of the Immaculate



Conception gently reminds us that the year is near its end. With every turn of the calendar, revelation's glorious radiance brings to us a clearer vision of Mary's ultimate triumph over the serpent whose head she has long since crushed. Each month sees arising new servants of Mary, new heralds of her glory and power, from every people and country and condition of life. Each year Mary's strategy is plainer. We learn in what hidden and mysterious fashion her greatest victories are won. Time's progress floodlights three great facts: the malice of the enemy, Mary's apocalyptic triumph, our own part in her great enterprise.

The Holy Year soon to open will be a Marian year. Under the auspices of the Immaculate a vast spiritual warfare will be waged for humanity's speedy deliverance. The theatre of this warfare is the souls of the innocent, striving to keep their baptismal purity; the souls of sinners and unbelievers, struggling to find their way back to God; the souls of all of us, praying and toiling to make this grim world a more decent place for God to visit and children to be born into. The Feast of Our Lady is no mere invitation to rhetoric and high-flown panegyrics. It is a call to personal reform, prayer, hard work, and a conquering confidence in Mary's all-powerful intercession. If we stay close to Mary during the coming twelve months, the "mystical crisis" will prove to be the dawn of the world's spiritual liberation.

## Germany and the Jews

Dr. Theodor Heuss, President of the West German Federal Republic, has promised a public statement of the attitude of his government toward the Jewish people at a meeting of the Association of Christians and Jews at Wiesbaden on December 7. Konrad Cardinal von Preysing, Bishop of Berlin, chose November 23, the eleventh anniversary of the burning of synagogues all over Germany, as an opportune occasion to publicize his attitude on the question. In a statement in *Petrusblatt*, the Berlin diocesan organ, the Cardinal characterized November 23 as marking "the recurrence of a day of shame in German history."

As spiritual leader of a diocese, many of whose members live daily under the unconcealed threats of the Marxist enemies of God, the Cardinal was not loath to point out that crimes against humanity are being committed outside of Germany, too, and only four years after civilization was saved from Hitler's racial madness. The Cardinal promptly added, however:

But these things do not absolve us from the duty to recall in our memories what has been done by Germans and to make an effort, wherever we see hatred and fanaticism, to take a stand against it. We hope and pray that the wrong done to millions of people somehow can be righted with the thousands left behind. May God grant us peace and reconciliation.

The spirit and language of Cardinal von Preysing's statement may well have encouraged Dr. Heuss to voice his hope on November 26 that "it will be possible slowly to rebuild Jewish life in Germany." The adverb "slowly"

is justified, the President indicated, by the overpopulation of the country, making it impossible to issue a public invitation to German Jews abroad to return to Germany. The government's treasury is so low, Heuss added, that restitution to the dispossessed Jews "will have to be made slowly over a long period."

Was the President also mindful of renascent nazi anti-semitism in Germany? There have been recent reports of vandals defacing and demolishing tombstones in Jewish cemeteries. Cardinal von Preysing was not timorous about mentioning the fact—and condemning it:

As you know, the former government murdered over five million Jews. Not even the aged and children were spared. It was a crime without precedent. I take occasion to refer to it because time and again, here and there in Germany, symptoms manifest themselves that racial and ethnic hatred still is not totally extinct. We are shocked to hear that even the peace of cemeteries is being disturbed. What surroundings must such youths live in, if such excesses can occur.

Not in surroundings influenced by the Catholic Church as personified by Hitler's ancient enemy, von Preysing.

## Beyond politics, II

The erudite Englishman's impulse to "write a letter to the *Times*" when he has something of importance on his mind has always been a striking manifestation of his faith in the worth of public discussion. The high quality of the correspondence in the British press has often been noted. Faith in public discussion and high quality of composition—these, at least, are apparent in the profuse comment on the *Times*' "leader" of October 31, "Catholicism Today" (see AM., 12/3, p. 271). Twenty-nine letters, six of them from Anglican bishops, were published in the correspondence column of the print-rationed London daily in the three weeks that followed its "tentative review of the present position and immediate prospects of the largest and most influential of the Christian communions."

The article conceded that Catholicism's unequivocal leadership in the struggle against Marxian paganism is creating a common Christian sympathy. Therefore, judged the *Times* writer, "there is much to support the view that the time is now ripe for re-examining the relations between Rome and the other Christian bodies." The very vagueness of the suggestion is undoubtedly responsible for the diverse reflections in the Letters to the Editor.

A retired missionary bishop, R. S. Fyffe, made the demand (frequently heard in this country, too) that Catholicism commit suicide by passing a self-denying ordinance: "When Rome foregoes her claim to issue 'infallible' decisions and offers the free fellowship that is characteristic of the Gospel and a necessary condition of entry into truth she will go far to establish her claim to be the center of the world-wide Church." L. John Collins, chairman of Christian Action, answered that one: "Ought we in the name of tolerance to be so intolerant as to refuse to work together unless Catholics

give up their Catholicism and Protestants their Protestantism?"

There was the off-stage shout of E. G. Lee, editor of the *Inquirer*. To this Unitarian what the world needs is what he termed "intimate faith" in an undisclosed something. Such a "faith," he judged, is more important than "agreement on moral issues" or even a "defense of a Christian way of life." There was a full-dress discussion of Petrine claims based on a close-up analysis of Aramaic grammar on the part of a Jesuit theologian, J. H. Crehan, S.J., and an Anglican divine. To Dom Columba Cary-Elwes of Ampleforth the correspondence showed that religious-minded Englishmen, particularly Anglicans, are divided into two groups. One group is Protestant and hostile to Rome. Even with this group, joint action on political and kindred issues having a "moral bearing" is possible. The other group, eager for religious reconciliation, should hold informal meetings with Catholic theologians "to seek ways and means to achieve the great return." Several writers, including Robert Sencourt, broached the possibility of resuming the Malines Conversations on reunion with Rome.

There were, in reassuring numbers, letters that emphasized the possibility and urgency of cooperation and collaboration of Catholics and religious-minded men of other faiths for temporal goals. A. C. F. Beales, chairman of the Catholic "Sword of the Spirit" movement, pointed to precedents. Writing in the *Catholic Herald* Michael de la Bedoyere, the editor, expressed his delight at such offers of Catholic cooperation. "We trust," he wrote, "that such views will be widely read and meditated by our fellow-Catholics, who for the most part appear to be still unable to direct the virtue of Christian charity toward baptized fellow-Christians for fear of doctrinal compromise, which was never less a danger than today."

Certainly we can look for much good from sincere cooperation between religious men for common ends.

## U. S. resolution on China

There had been reason to hope that the resolution on China presented to the United Nations by Dr. Philip C. Jessup, spokesman for the U. S. delegation, would be a contribution towards the formation of a new and more sensible Far Eastern policy. After reading Dr. Jessup the conclusion is that the United States is content to continue to hide its head in the sand while the communist program of expansion goes on in the Far East.

On November 25 China accused Soviet Russia of jeopardizing the peace of Asia. Dr. T. F. Tsiang, head of the Chinese delegation to the United Nations, specifically accused the Soviet of violating the United Nations Charter and the Sino-Soviet treaty of 1945 by supplying arms and economic aid to the Chinese Communists. He charged that the Soviet was guilty of aggressive imperialism against the territorial integrity of China. A fourfold appeal to the United Nations concluded the presentation of his charges. He asked 1) that the United Nations pronounce judgment on the Soviet Union for blocking the attempts of the Nationalists to re-establish their authority

in Manchuria; 2) that the United Nations recognize the cause of Chinese political independence and territorial integrity as a "cause common to all the peoples of the world"; 3) that all member nations stop military and economic aid to the Chinese Communists; 4) that no diplomatic recognition be given to the new regime.

Three days later Dr. Jessup came up with what amounted to a counter-proposal. For all practical purposes it completely ignored the Chinese charges. Dr. Jessup's resolution is commendable for the principles it enunciates. It is wholly innocuous, however, in the face of the gravity of the charges. If it is to be taken as a response to Dr. Tsiang's speech, it hardly stands up.

Dr. Jessup speaks of the political independence of the Chinese people and asks the members of the United Nations to be guided by the Charter of that body in their relations with China. This is an admirable doctrine but it hardly touches the point at issue. A member nation is actually being charged with a violation of the principle of political independence of nations. The United Nations is being asked to judge a case of alleged violation of the Charter—not to reiterate its general principles.

The resolution of the U.S. delegation further grants the right of the Chinese people to "choose freely their political institutions and to maintain a government independent of foreign control." Is it Mr. Jessup's presumption that the communist government of China is the consequence of the free choice of the Chinese people? If not, a mere declaration of the principle of freedom is not going to grant relief to the oppressed. China has been overrun by force of arms. It is naive to suppose that the Chinese Communists will risk a free election, if that is what is in Dr. Jessup's mind.

Dr. Tsiang's delegation charges that Russia has violated the Sino-Soviet treaty of 1945. Dr. Jessup apparently feels that the charge is answered simply by requesting states to recognize "existing treaties relating to China." With the Chinese Communists now controlling over two-thirds of China, a situation brought about by the violation of a treaty made in good faith, as the Nationalists contend, what is the point of reminding member nations that they should respect treaties made with the government of China?

Dr. Jessup is apparently out of all contact with reality. He bids the member nations to refrain from seeking "spheres of influence" and "special privileges" in China. That is apparently an evil. But the evil has been done. Such recommendations may have had their point before Yalta. Russia already has her "sphere of influence" and her "special privileges" in Manchuria and, since the pattern of communism is the same everywhere, in most of China. The Chinese charges are based on what happened in Manchuria. What happened in Manchuria is a direct consequence of the Yalta Agreement for which our own government was partly responsible. We cannot wash our hands in a flow of verbiage.

We feel sorry for Dr. Jessup. The weak-kneed policy of our State Department towards the subjugation of China has involved him in this ignominious demonstration of futility. Is this the best we can do?

# Will India go communist?

Jerome D'Souza, S.J.

THE DRAMATIC PROGRESS of the communist armies in China and the prospect of its complete domination by the Communist Government has focused the attention of the whole world on Asia and its future. Will the rest of the vast continent go the way of China? Japan, in spite of the power of the occupying army and the prestige of General MacArthur, may still turn communist. An impoverished and humiliated people offer a fruitful field to the apostles of revolution. In Indonesia neither the political nor the social struggle has ended, and it would be difficult to foretell with exactitude the final outcome. Malaya, Burma and Indo-China have also become battle grounds where the issue is still in doubt.

India remains. Her strategic position, her vast population, her great material, intellectual and moral resources, if thrown on the side of communism, will almost certainly decide the uncertain issue on the whole continent. That is why the eyes of all observers from both camps in Europe and in America are turned anxiously on the vast sub-continent, and why efforts are being made to enlist its sympathies on one or the other side. Pandit Nehru's visit to the United States has come at a crucial time, and its final result is awaited with eagerness, if not with anxiety, because of its far-reaching implications. However, I believe that India will not go communist; I believe that her great influence and resources will be on the side of the philosophy of life in which the liberty of the individual and the primacy of spiritual values will be decisive.

Still, there are elements in the complex Indian situation that will make for the progress of communism in India. It is necessary to take a frank and courageous view of them.

## WIDESPREAD POVERTY

The first and the most disturbing is the grinding poverty of the Indian masses. The majority of the people of the country can afford only one square meal a day. The population has been increasing at a very high rate, and food production has not kept pace with it. In fact, the war and the consequent difficulty of transport and the failure of the rice supply from Burma have made this problem more acute. Readers will remember the dreadful Bengal famine in which literally millions of people perished in a part of India considered particularly fertile.

Moreover, general standards of life, even for those who can manage to live, are appallingly low. There is a continuous influx of peasants into the great cities like Bombay, Calcutta and Madras, which have grown enormously in recent years. These poor find employment in some of the great industrial concerns now rising in these

*Fr. D'Souza, member of India's five-man delegation to the UN, discusses a vitally important question for today's world: what of India in the face of the communist tide flowing so fast in Asia? This authority, while not underrating the elements in Indian life that favor communism, finds substantial grounds for believing that the sub-continent will hold firm.*

capitals, but the wages are low and housing conditions dreadful. Communist propaganda makes easy conquests among these unhappy people. Indeed, there are very well organized communist cells and groups who can call strikes and paralyze production. The Communists, as usual, seem to have unlimited resources; and their tactics are marked by the customary skill, thoroughness and utter lack of scruple.

India is a predominantly agricultural country; and the progress of communism in the relatively limited industrial centers need not of itself have alarmed anyone. But China has shown us the example of an agrarian communism, and a similar movement has been developing in many parts of India, particularly in the South—in Malabar and the Telugu country. There is large-scale landlordism in India. The tenants, like the agricultural laborers, get relatively little for the work they do. They are thrilled by new theories of ownership of the land by the producer or the tiller of the soil. Serious movements to dispossess the owners and give the lands to the laborers, though isolated and not on a big scale, indicate a trend which might become catastrophic.

## APPEAL TO INTELLECTUALS

Intellectuals are attracted to communism for various reasons. Young students still depending upon their parents, and often belonging to the wealthier classes, are attracted, as youth often is, by the novelty and the glamor of a radical doctrine. There are graduates in the hundreds for whom a university degree has not brought employment, or has brought only uncertain clerical work yielding a pittance. They would gladly work for a better distribution of wealth. Lastly there are impatient patriots, embittered by the prominence of religious dissensions in India—dissensions which have led to the partition of the country and all its consequences in hatred and bloodshed; dissensions which still keep Hindu and Moslem, Brahmin and non-Brahmin, caste and outcaste, bitterly opposed to one another. In the minds of these men there is a strong revulsion against the very idea of religion and an attraction for a materialistic system which promises to break down the importance of mosque and temple and church. Among all these different classes communism finds adepts or sympathizers. The communist organization is taking the fullest advantage of these elements, and the strong all-Indian Students Federation, which has broken away from a nationalist Student's Congress, is entirely under the influence of international communism.

All these signs are certainly grave, and no one should minimize either their actual gravity or the possibility of their fatal development. But there are other features



which should reassure an impartial observer. Foremost among them is the general all-round improvement in the condition of the most miserable, the most disinherited of India's millions, the Untouchables. Normally these victims of abject poverty as well as of social degradation should offer the most promising material to communism. But for many decades now, various agencies have been earnestly working for their uplift. The movement began undoubtedly with Christian missionary work among them. Indian Nationalists took it up, and Mahatma Gandhi made the abolition of Untouchability one of the cardinal points of his program. The new Indian Constitution has formally abolished Untouchability and made any enforcement of it a criminal offense. The Untouchables are being given free education from the primary to the university level. A certain proportion of seats in the Legislature and posts in public service are reserved for them. Large sums of money have been set apart by all Provincial Governments for all kinds of social assistance to them. For the first time in their long and sad history, these unhappy people are lifting up their heads and walking erect among their fellowmen. They are producing first-rate leaders, among them two Ministers of the Central Cabinet—Jagjivan Ram, Minister of Labor, and Dr. B. R. Ambedkar, Minister of Law. The latter is a great scholar and outstanding constitutional lawyer, and chairman of the Drafting Committee of the Constituent Assembly of India. The result of all this is that the Untouchables do not look, and do not need to look, to a further revolution to secure their rights. The revolution they needed has already taken place.

#### LAND FOR THE PEOPLE

Secondly, the Nationalist Government of India is tackling the problem of landlordism and the poverty of the peasant in an energetic and constructive manner. The Congress Party always placed in the forefront of its program the abolition of the Zamindaris—vast agricultural estates granted as gifts to the ancestors of the present owners, who were mere tax collectors, at the time of the permanent revenue settlement after the English conquest. Now that the Congress Party is practically the ruler of India, its leaders are redeeming their promises. After long and protracted discussions a fairly equitable rate of compensation has been fixed in the different provinces, and these estates are being taken over by Government to be distributed among the peasant cultivators with or without some easy scheme of repayment. In other ways also the peasants' lot is being improved. They are no longer evictable at the will of the landowner, rents are fixed equitably, the ferocious pathan or marwari moneylender is no longer permitted to exploit them.

The Indian States contained a very fair proportion of these Barons—Zamindars and Taluquaders—and a perpetuation of these States might have interfered with this necessary land reform. But one of the greatest achievements of the National Government of Pandit Nehru has been the absorption of Indian States into the Federal Union, the bigger States in the form in which they existed and the smaller States after being fused into

larger units based on geographical or cultural homogeneity. In these new States of the Indian Union the same social legislation will be introduced, though the pace of the reform is bound to be slower. Indeed, the more objectionable aspects of feudal India are almost a thing of the past.

It is not merely by this indirect action that the Government has weakened the action of communism in India. Circumstances have brought it into open and vigorous conflict with the communists. The Congress Government now in power in India has had to grapple with very serious difficulties from the day India became independent. The consequences of partition and the immense refugee problem which it created, together with the war in Kashmir, have absorbed a good deal of its energies and eaten up a part of its resources. Consequently, it has not been able to redeem all the promises of social amelioration and industrial advancement which it had made before coming to power. Naturally, even apart from these unforeseen obstacles, no government coming to power after a revolutionary movement and at grips with the problems of practical administration can redeem all the promises made in the days of revolutionary fervor. These two causes have created a sharp sense of disillusionment in many circles in India, and the Communist Party has taken advantage of it for a bitter and unscrupulous campaign against the present rulers of India. They have demonstrated that their first loyalty is not to the rulers of the country but to masters beyond our frontiers. The sentiment of patriotism is naturally very strong in India, and it is not easy for any party to gain extensive sympathy if it runs counter to it. The Communists, by their recourse to violent methods and forcible interference with industrial and agricultural production at a critical moment for India, have provoked a genuinely democratic Government to take strong measures of repression against the Party. It has been banned in several States, and hundreds of Communists have been thrown into prison.

#### SOCIALISTS VS. COMMUNISTS

In refreshing contrast with this is the attitude of the Socialist Party, which is led by men of great ability and unquestionable patriotism who had worked in close association with the Congress leaders during the liberation movement. In fact, until recently they formed the left wing of the Congress Party, and have broken away from it, not because of opposition to the leadership of Pandit Nehru, whom they admire, but because of other "capitalist elements in the Nehru cabinet." The Socialists are now in sharp opposition to the Communists, chiefly because of this spirit of violence and class loyalty, so inimical to the larger interests of the country. There are also trustworthy rumors of a split in the Indian Communist Party itself, one section, opposed to the present policy of strikes and sabotage, wishing to detach itself from the dominant group. In any case, in recent elections in various parts of India, chiefly in the District Board elections in the Madras Presidency, not a single Communist has been returned and most of their candidates have for-

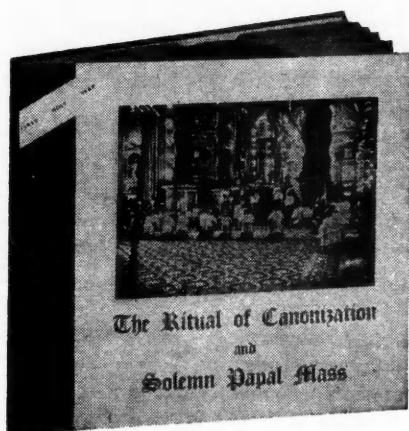


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The Communists in India are not only up against the feeling of patriotism and the vigor of the new nationalism which has carried India to the crest of independence. They are also in opposition to a greater and deeper force—the profound religious sentiment of the Indian people. All observers agree that this is one of the outstanding characteristics of India. The very excesses of communal rivalry are due to the power of religion among the masses. The Indian people, even those who, like the Untouchables, have suffered most from mistaken ideas of religion, do not look upon religious faith as an opiate for the masses but as an unfailing consolation in the midst of earthly misery. No description of present-day Hinduism, no statement of its diminishing hold upon the people, should blind European or American readers to the fact that the Hindu masses are genuinely and deeply attached to their beliefs and to the vast and complicated system of observances—rites and ceremonies, worship at home and in the temple—which those beliefs imply. Once it is brought home to them that communism is an utterly materialistic religion and that the ultimate implications of it are the destruction of all kinds of religious worship, the vast majority of the Indian masses will have nothing to do with it. It is not denied that systematic anti-religious propaganda may break down the strength of this sentiment, but it will be a difficult job, and the social and economic problems may well be solved before the Communists have time to damage effectively India's traditional religious spirit.

In connection with this religious element in Indian culture, mention should be made of the role of Christian colleges in countering the growth of communist ideas among students. University colleges conducted by Christian agencies are relatively numerous in India. Their importance is out of proportion to the numerical strength of the Christian community. While they have in almost all cases given every reasonable encouragement to the growth of the Nationalist spirit among their students, they have not the slightest hesitation in opposing communist ideas. In their religious, ethical and humanistic teaching they bring out the beauty of the spiritual ideal and the force of the arguments against the communist way of life. It is certain that a very much smaller proportion of students in Christian colleges than in government institutions is affected by communism.

This reference to Christian influence brings us to a last and important consideration. India is opposed to communism to the extent and in the manner here described, not only because the communist creed is unacceptable to it, but because it has, in social and economic matters, a positive ideal, quite opposed to communism, which under the influence of Mahatma Gandhi the nation is pledged to realize. This ideal is in harmony with her spiritual outlook as well as with the physical and economic conditions in which the Indian people live.

India is intent on preserving the predominantly rural character of its life and economy. It is a vast agricul-

tural country and its immense population lives mainly in its 700,000 villages. Mahatma Gandhi realized, as many Christian sociologists realize, that the great urban agglomerations which modern industrialism creates are destructive of the physical and moral health of a nation. He dreamt of an India of reorganized village communities with their local self-governing units—the village Panchyats—and physical and sanitary conditions attractive enough to retain the population in the village. Concurrently, a vast scheme of cottage industries—spinning, handloom weaving, wood and metal work, with even the application of electric power to simple machines—was also envisaged and energetically carried out. Moreover, the cooperative movement, which has had great diffusion and exceptional success in India, is utilized to prevent the growth of big capitalism and to aid the development of a decentralized industry. The prestige of Mahatma Gandhi's name and the example of the evils of capitalism elsewhere have inspired the new Provincial Governments of India to pass, within the last two years, many important measures to carry out these far-reaching schemes.

It is unnecessary to recall to Catholic readers that this solution of the social and economic problem which India, under the inspiration of Mahatma Gandhi, wishes to adopt is profoundly in harmony with Christian ideas and the teachings of the Popes in the great social encyclicals. While the world in general will watch this experiment with interest, Catholics cannot but extend to it the strongest sympathy. We may therefore conclude that not only is India not likely to go communist, but that in the process of defeating the forces of communism she may develop a way of life fraught with far-reaching consequences to the rest of the world.

## *Father Chamberland's housing miracle*

*Francis Busch*

**"T**WO-FAMILY HOUSES for \$6,000. Terms: \$10 down and \$25 a month." A sucker ad? A page from the past?

Not at all. It is the strikingly Christian solution to the problems of housing, happiness and decent family life that has been set in operation by Father Louis J. Chamberland, pastor of St. Margaret of Cortona parish in Three Rivers, Canada.

Under the enthusiastic and efficient leadership of this Canadian pastor, the men of Three Rivers parish have achieved a record that is probably without parallel in the history of modern housing. In five years their Parish Housing Cooperative has provided 280 new homes in 140 well-built two-family houses that actually cost a total of only \$6,000 each, or \$3,000 per family. Father Chamberland explains apologetically that in 1944 the houses

cost only \$3,000, but since then building expenses have risen at the rate of \$500 a year.

"But what kind of houses?" the skeptic may ask. Little shacks? Hardly. Each two-story house contains two units of four bedrooms each (for large Catholic families), a living-room, kitchen and bath. The upper unit rents for \$25 a month, while the owner on the ground floor adds another \$25 to make the \$50-a-month payments which cover everything: principal, amortization, insurance, interest and taxes.

When asked by what kind of magic he has achieved such astonishing results, Father Chamberland smiles and answers: "By the desire to make people happy, to win souls for God by giving them decently Christian living conditions—by the desire to serve our parishioners and to make them as happy as possible, in order to make them better Catholics and better citizens!"

This small, youthful-looking but grey-haired French-Canadian priest speaks of his desire to serve and make his people happy as if such an aim were the most natural thing in the world. The keynote of his personality is a rare and thoroughly Christian combination of simplicity, joy and practicality.

Ordained in 1916, Father Chamberland, after nine years as curate in a parish, was appointed chaplain of the Catholic labor unions for textile and construction workers in the industrial town of Three Rivers, a town situated on the St. Lawrence River, halfway between Montreal and Quebec. As a union chaplain, he acquired a compassionate understanding of the many de-Christianizing factors in the lives of the working men and women whom he served.

#### SLUMS AND THE SPIRIT

In 1925, when he was made pastor of the newly created Parish of St. Margaret of Cortona on the outskirts of Three Rivers—a parish numbering about 170 large families, 100 of whom lived in extreme poverty in substandard housing—the observant pastor noticed that precisely those 100 families included the largest proportion of non-practising Catholics in the city. As he made a study of their living conditions through personal visits, Father Chamberland wondered how it would ever be possible for their many children to become happy and healthy Christians as long as their parents were constantly in need of better housing and were often refused good homes because of their numerous children.

In the meantime he tried to "lift their morale"—one of his favorite expressions—by arousing his parishioners' interest in building up their parish as a united and truly Christian community. Within a few years they had added a wing to their plain little church. Then they provided themselves with a long, simple, but serviceable parish hall for their meetings, games, dramatics and other social activities.

The community expanded, without any prospect of improved housing, and Father Chamberland decided to "do something about it." Inspired by his constant desire to improve the living conditions of his people, he conceived the plan of founding a parish housing co-

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*Joseph Breig*

has been writing for *America* readers these many issues. Subscribers often have written in praise of his excellent column, "THE WORD" which is a regular feature of our magazine each week.

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operative. His aim, as usual, was not merely to solve the material problem of inadequate housing for his poorest parishioners. He wanted to "lift their morale by giving them a home of their own, a home that was clean and filled with light and had enough room for their children—in order to make them happy and make better Catholics and better citizens of them."

Accordingly, in 1942, he organized a weekly study club composed of ten men of the parish. Their ancestors, he reminded these men, were the pioneers of North America. They had built their homes in the wilderness with little more than courage and muscle. The priest and the ten parishioners then made a thorough study of the cooperative system, using a textbook obtained from the University of Ottawa. The splendid achievements of Father James Tomkins and the thriving cooperatives organized by the Antigonish Movement encouraged the group, despite the skepticism of many of their acquaintances.

#### BEGINNING TO BUILD

In the spring of 1944, Father Chamberland and his ten men founded the Housing Cooperative of St. Margaret's Parish and began construction of ten houses. Before the heavy Canadian winter set in, twenty happy low-income families had moved into the ten plain but substantial new dwellings. Ten more houses were erected in the summers of 1945, 1946 and 1947. Since last year the cooperative has become so popular that it has had to put up fifty houses in each building season. It plans to continue at that rate indefinitely.

Exactly how does this model parish cooperative work?

Father Chamberland considers the Christian team-spirit of "one for all and all for one" the foundation and basic cause of its success. It is this spirit which has inspired his parishioners to pray together and to work together. Every month the members of the cooperative assemble for a special High Mass of thanks to Almighty God for His help, and every day many of them bring their private prayers and thanks to the altar. Every weekday evening those engaged in the work pray together for the project. To this spirit of prayer Father Chamberland attributes the fact that five building seasons have passed without a single accident.

While providing good, substantial, yet modest houses, the primary aim of the cooperative has been to keep costs down to a strict minimum, so that the poorest families in the parish might acquire better homes. Consequently the layout of all the buildings is the same. There's a 6-foot cellar. There are two floors, each having four bedrooms, a combined living-and-dining room, a large kitchen and a bath. The houses have heating-stoves, electric lights and running water. The outside stairway that was used in the earlier models was later placed inside.

In housing, the cost of ground is an important consideration. Here the city helps. The cooperative purchases 50-by-100-foot lots from the city for only \$10 each, although these lots would normally sell for \$125.

Financing arrangements could hardly be more simple. Since eight out of every ten prospective owners and

renters cannot pay even \$25 down, each buys at least ten shares in the cooperative for a dollar a share and signs a note for \$500. The cooperative, in turn, borrows the necessary funds as they are needed from the Caisse Populaire, a cooperative bank, which receives a mortgage on each house, to be paid off over a twenty-year period at the rate of \$50 a month (\$25 each from owner and renter).

What about labor, one of the great costs in building today? Although contract labor is employed for most of the actual construction work, it is a basic principle of the cooperative that each member must contribute five evenings a week toward the erection of the group of dwellings that will include his own. Hence, after 50 contract laborers have worked on the 50 houses during the day, the fifty fathers whose houses are going up, and their growing sons, get busy. Each weekday evening at seven o'clock, while their wives and younger children pray for them at home, these fathers and boys, after a brief prayer led by Father Chamberland, willingly spend several hours continuing the work, finishing the floors and performing various other unskilled jobs. This volunteer cooperative labor, the pastor points out, not only saves between \$1,500 and \$2,000 per house, but also serves to make the prospective owner and renter psychologically "attached to his future home, like a farmer to his land, because he has worked on it himself."

#### HANDING OUT HOUSES

When asked how the houses are distributed among the families, Father Chamberland smiles and says, with a twinkle in his eye: "The distribution is done by God." During the construction, he explains, none of the 50 interested families knows which house it will occupy. "That way they work better, more impersonally." When the whole project is completed, Father Chamberland calls for volunteers to take the least conveniently located houses. So strong is the cooperative spirit among his families, after a season of working and praying together, that all 50 easily and harmoniously agree in their choices of a site. Last year only two families happened to select the same house, and now they are neighbors, whereas ten volunteered to take the most distant one.

As each group of houses is completed, the members of the cooperative help move in the furniture and make the new homes ready for occupancy by the wives and children of the owner and renter.

The growing success and fame of Father Chamberland's remarkable housing cooperative soon aroused the personal interest of Provincial Premier Maurice Duplessis, a resident of Three Rivers, and it even influenced the terms of the Housing Act passed by the Quebec Provincial Legislature in 1948. A few months ago the French Ambassador to Canada inspected the new homes built by St. Margaret's Parish Cooperative. The Three Rivers daily newspaper has, of course, proudly acknowledged in an editorial that Father Chamberland "has rendered an inestimable service to his town and to his Province."

Today, however, as this dynamic priest surveys his



parish, he feels that his good hard-working people are not yet happy enough. He wants to make them happier still, so he and his two young curates and his parish leaders are drawing up plans for a cooperative grocery which will effect important savings in the housewives' budgets through the wholesale purchase of basic commodities, such as potatoes, flour and sugar.

As Father Chamberland walks along the new streets and past the 140 new cooperative houses in which 280 large and growing families are now living in fine, clean, airy homes, with lots of room for more happy children; while he talks and jokes pleasantly with the many healthy-looking and exuberant boys and girls who come running up to him as their beloved spiritual father, his apostolic heart is filled with more plans. He envisions many more good, solid homes arising on the vacant lots that extend beyond the latest houses, toward the country fields. And he hopes to see, one day in the not-too-distant future, on those lots where town and country meet, a thriving cooperative farming center that will include a mill, slaughterhouse, dairy and market—all serving his people, making them self-reliant, secure and happy, "winning souls for God by giving them good living conditions and thus making them better Catholics and better citizens."

*Francis Busch is the pen name of a librarian (by profession) and writer (by avocation) who has been visiting the Three Rivers district annually since 1942.*

## The unrealistic sterilizers

Edward Duff

THE MAJORITY—62 per cent—of non-Catholic American sociologists think that sterilization is "socially beneficial." The information came from a survey of the thinking of the non-Catholic members of the American Sociological Society reported by Dr. C. S. Mihanovitch in these pages two weeks ago. The reply was not too surprising, since only 29 per cent of the members replying to the questionnaire admit to a belief in God as a Personal Being.

More ominous still is the open advocacy of sterilization in the august pages of the *Journal of the American Medical Association*. Clarence J. Gamble, M.D.—who has ostensibly taken the Oath of Hippocrates with its promise to heal and not to hurt—reports progress in the November 12 issue in an article on "Preventive Sterilization in 1948."

Dr. Gamble defines his terms. "Surgical sterilization," he writes, "by excision of a portion of the fallopian or spermatic tubes is a form of long-range preventive medicine which decreases the number of children inheriting psychosis or mental deficiency." He concludes that the

### Paul Blanshard sold 70,000 copies of his book! We want to sell 140,000 copies of "RELIGION and AMERICAN DEMOCRACY"

which gives the answer to Mr. Blanshard's AMERICAN FREEDOM AND CATHOLIC POWER, a book which is currently causing a controversy to rage from coast to coast. Here is what a well known Catholic Editor, Mr. Michael Shea of The CATHOLIC MIRROR, Springfield, Mass., writes:

It pleased me very much to receive the important and timely booklet entitled: Religion and American Democracy, compiling Father Dunne's articles in reply to Paul Blanshard. I had read these articles and I had been hoping that something like this would be put in booklet form.

Many times in recent months I have encountered the energy with which some individuals are conducting their campaign in promotion of Blanshard's vicious book, working both openly and a la gumshoe. It is to be hoped that Catholics will at least measure up to this energy and activity in our own promotion of Father Dunne's excellent answer. This pro-Blanshard activity, so notable even in my comparatively limited field, indicates just how actively Catholics need to line up and go to work on Father Dunne's reply.

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# Maybe YOU are like Mrs. Russell N. Shiras ... of California!

To the Editor  
The Catholic Mind

Reverend and dear Father,

I have just read my first copy of "The Catholic Mind" and must say how delighted I am. The advertising of it, as containing all the Encyclicals and other important documents, has kept me from trying it for years! But when I read "Zeal of the Convert" I knew I must have been making a big mistake in not taking the magazine long ago; and my enthusiasm rose to such a pitch as I read "The Social Problem Today" that I had to dash for the typewriter and tell you about it. I am saying "I" so often because a reader's response to a magazine is a very personal thing. A magazine may be very good indeed, and not appeal to this one person or to that one person at all. Now I see that "The Catholic Mind" and I should have met long ago; we are going to be very good friends.

Most sincerely yours,

(Signed) Wilma Shiras.

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major obstacle to the growth of the practice is a lack of knowledge on the part of the public of the nature of the operation. Let every physician explain the surgical procedure, Dr. Gamble urges, to those of the laity with whom he has contact. Then "protection of the next generation from the inheritance of psychosis and mental deficiency will become more complete."

Modern eugenics, to which Dr. Gamble lends his enthusiasm, stems from the Englishman, Francis Galton. In the high era of "Dawnism" in Science and faith in the fable of unlimited Progress, Galton wanted to improve the "bulldog breed" of Victorian Britisher for its historic destiny to rule over palm and pine the lesser breeds without the law. His inspiration fecundated in this country the American Eugenics Society—which has also been active in agitation for the restriction of immigration. The world of 1949 has learned to doubt that imperialism and isolationism are "socially beneficial." The world of 1949, being sentimental in its moral appraisals, is still confused by a lot of talk about eugenics. Besides, it hasn't much information. Dr. Gamble is to be thanked for occasioning a remedying of that lack.

Our American venture in eugenic sterilization at government expense began in Indiana in 1907. Today twenty-seven States have such laws on their statute books. Under these laws 49,207 men and women have had their reproductive powers mutilated in expectation of thus decreasing the number of future mental defectives. California, as *AMERICA* reported a few years ago (*AM.*, 10/6/45, p. 8) has used the law most extensively, supplying 19,042 cases to the total. Delaware has the dubious honor of leading the States in the most rigorous application of the law last year. Out of every 100,000 of its population, Delaware sterilized 11.4 in 1948. North Dakota, North Carolina and Iowa followed on the list with decreasing percentages. In 1948, of 1,336 legal sterilizations, insanity was the grounds in 28 per cent of the cases, feeble-mindedness in 67 per cent.

Dr. Gamble thinks this record is disappointing. The pace of the operations, he complains, is not keeping up with the increase of the population of our mental institutions.

Like the sociologists whom Dr. Mihanovitch polled, the *AMA Journal's* authority has no moral scruple on the subject of compulsory governmental sterilization. Oliver Wendell Holmes, whose mischievous influence unanchored law from any philosophical principles, reassured him. In a 1927 Supreme Court decision (*Buck v. Bell*) Holmes wrote:

It is better for the world if, instead of waiting to execute degenerate offspring for crime or to let them starve for their imbecility, society can prevent those who are manifestly unfit from continuing their kind. The principle that sustains compulsory vaccination is broad enough to cover cutting the fallopian tubes. Three generations of imbeciles are enough.

Such logic should find the "principle" broad enough to cover the amputation of the hand of a pickpocket.

Indeed, the latter action would be more defensible. For a pickpocket, adjudged guilty of a crime, is properly subject to punishment. Imposed as a punishment—for

instance, on sex criminals—sterilization, though in theory justifiable, is useless in practice and unproportioned. As a deterrent it is ineffective. Inflicted on those whose only "crime" is mental deficiency, sterilization is a manifest invasion of a person's right to bodily integrity.

How primitive, how flatly false, was Holmes' understanding of the operation of the laws governing the inheritance of parental characteristics, we shall see later. How exotic was his logic may be discerned in another of the arguments he employed in the Buck case for the permissibility of compulsory state sterilization. He held:

We have seen more than once that the public welfare may call upon the best citizens for their lives. It would be strange if it could not call upon those who already sap the strength of the state for these lesser sacrifices . . .

The venerable Justice is patently concluding that if the state can draft citizens for the Army it can properly sterilize the feeble-minded. He is bravely undeterred in drawing such a conclusion by the memory of the extended training given the recruit to enable him to protect himself and come safely through the battle. Surely the Justice, himself a Civil War veteran, must have recalled that the Army provides elaborate medical facilities to insure the soldier's good health or his rapid recovery from wounds. The official notification of our government to the bereaved parents of the dead soldier announces the melancholy fact that, despite all our efforts, their son has been killed. The nation doesn't send its youth to battle with the intention that they be slain. It drafts citizens for the national defense, instructs them to destroy the enemy and hopes and works to bring each soldier safely home. In compulsory state sterilization, the government intends the mutilation of a citizen. It arranges it deliberately. It inflicts the damage by declared intention.

"Public magistrates have no direct power over the bodies of their subjects." Since that moral judgment was spoken in the encyclical *Casti Connubii* on December 31, 1930, the civilized world has met the threat of nazi brutality based on the madness of racial "purity." It is disturbing to learn that Japan—with American occupation authorities beaming approval—has reestablished its eugenic sterilization laws, verbally copied from the infamous nazi legislation to insure a better Aryan "stock."

It is disheartening to see a medical magazine like the *Journal* presenting figures on the cost of custodial care of the mentally ill as an argument for sterilization. Are we next to see a plea for euthanasia as a solution to the financial burden of seeing after the care of the chronically ill, a problem that has engaged the devoted efforts of AMA Trustee, James R. Miller, M.D.? Society has its burdens, imposed by our common collaboration to achieve the common good, which cannot be sloughed off by immoral expedients—like sterilization.

Finally, it is discouraging to encounter a persistently naive faith in eugenics in a professional person such as Dr. Gamble. Has he not heard that the more important heritable defects, including feeble-mindedness, are from recessive, not dominant, genes in the chromosomes?

(Continued on page 312)

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# WHO ENJOYS BABIES?



We are so tired of hearing people talk about babies as if they were just an added burden that Catholic couples have to put up with in large quantities because of the unreasonable attitude of their Church. It's time it was pointed out that a lot of people *like* babies: mothers do, the Church does; we do: probably you do. To put it at the lowest, no other pets are so rewarding, no others last so well. . . . So much almost any mother would agree to. But a Catholic mother sees more to babies than that. Mary Perkins has put a great deal that they have thought, **a great deal that they would like to have thought**, into her new book. She sees her baby first as a child of God, one of our Lord's youngest brothers, for whose care the whole court of heaven and the Church of God on earth co-operate with her and her husband. She had the really great idea of taking her baby for her meditation book, learning from him about the God who made him, and the Church which God put into the world to look after him: any Catholic mother who doesn't get a copy of the book this Christmas is being unfairly treated. But it isn't only for mothers. Get a copy yourself and you will see why Father Kennedy recommended it to "anybody who has ever had a baby, might have a baby, knows a baby, or has ever been a baby." The book is:

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We quoted you that before but you won't mind seeing it again, so that you can get it right next time you tell the story. The thing about Lucile Hasley is that she can get fun out of anything — her discovery, all unprepared, of the complexities of High Mass, the doings of her family, her own succession of ridiculous dilemmas. Nothing comes amiss. If she did nothing more than make you laugh, we should be all for her book: but surprisingly enough, almost painlessly, she also makes you think. What a heavenly new American Catholic author, and how pleasant that encouraging her by buying her book should be such fun. . . .

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# WHO ENJOYS LIFE?



## St. Teresa Tuning Up

This seems a good sort of picture as an illustration for the new anthology of forty saints assembled by F. J. Sheed and called

## SAINTS ARE NOT SAD (\$3.75)

They aren't, you know. Gloom belongs to the devil, it's the saints who can be gay in the most outrageous circumstances. The book is a wonderful gift for anyone — especially anyone whose name appears among the forty here, whether he or she is a Catholic or not. Non-Catholics often don't realize they have a saint's name ("I was called after Uncle Anthony, but he died bankrupt . . .") and they are usually delighted (and astonished) to discover that they are the namesakes of someone they would really like to have known and whom they can look forward with pleasure to meeting later. It's an experiment worth trying. You can find the book at your bookseller's, also the two on the opposite page and the books advertised here last week, **COLLECTED LETTERS OF ST. THERESE** (\$3.75) and the **Knox LATIN-ENGLISH MISSAL** (\$10, \$12, \$15, and \$25).

If you want to receive Sheed & Ward's **OWN TRUMPET** and still didn't get around to asking for it, write to **Agatha MacGill** before you forget. It will probably be too late to get the Christmas issue, but there will be another one in January after everything has calmed down.

**SHEED & WARD**

**NEW YORK 3**

Established scientific evidence declares that the vast majority of feeble-minded children are the offspring of parents who were "carriers," perfectly normal, even superior, people with a single defective gene. This gene, when matched with a similar gene from another carrier in the same part of the chromosome, results in the birth of a feeble-minded child.

Our scientific knowledge of heredity stems from the experiment of the Catholic monk, Gregory Mendel, who discovered the existence of "genes," thus overturning the myths of heredity based on "blood" and race favored, apparently, by Mr. Justice Holmes and certainly by many eugenicists. Genes, it is now known, are real, discrete particles in the chromosomes, living entities comparable to the atoms the chemists had just discovered. Chromosomes are small bodies in the cell containing the genes, the units of heredity.

Apparently Dr. Gamble is ignorant of the findings of the late Dr. H. S. Jennings, with the possible exception of the late T. H. Morgan, America's most outstanding geneticist. In his *Biological Basis of Human Nature*, Jennings wrote:

If the proportion of feeble-minded in the population is one per thousand, to decrease that proportion to one per ten thousand will require about sixty-eight generations or two to three thousand years, if it is done merely by stopping the propagation of all feeble-minded individuals.

Will Dr. Gamble yield to the Johns Hopkins authority? Is he impressed by the view of Professor H. J. Muller of the University of Indiana? Has he read *Heredity, Race and Society* by L. C. Dunn and Th. Dobzhansky of Columbia University? Their book asserts:

The hereditary endowment which each of us has is strictly his own, not present in anyone else, unprecedented in the past and almost certainly not repeatable in the future. A biologist must assert the absolute uniqueness of every human individual. This same assertion, translated into metaphysical and political terms is fundamental for both ethics and democracy.

Dunn and Dobzhansky are amused at the scientific simplicity of the speaker at the International Congress of Eugenics, held in New York in 1932, who declared that

there is no question that a sterilization law, enforced through the United States, would result, in less than one hundred years, in eliminating at least 90 per cent of crime, insanity, feeble-mindedness, moronism and abnormal sexuality, not to mention many other forms of defectiveness and degeneracy. Thus within a century, our asylums, prisons and state hospitals would be largely emptied of their present victims of human woe and misery.

The Columbia University geneticists, both members of the National Academy of Sciences, point out that even persons with a dominant hereditary affliction (and remember, the most important hereditary defects are from recessive genes) slip through the sterilization drag net. Only 10 per cent of all persons inheriting a dominant gene for diabetes, for example, actually develop the disease. Huntington's chorea, another product of a dominant gene, does not manifest itself until relatively late in life, after the gene has already been passed on to the

next generation. Some hereditary abnormalities, moreover, such as Mongolian idiocy, depend upon the interaction between more than one gene and some environmental conditions.

And as for defects which are caused by recessive genes, which show only in certain environments or are dependent on two or more recessive genes present in the same individual, "very little is accomplished by sterilizing even all the defectives in a single generation." Such is the judgment of the authors of *Heredity, Race and Society*. "The main difficulty," they explain, "with defective recessive genes is, as we know, that individuals who carry a single dose of such a gene (heterozygotes) do not show the defect." Then there is the inexplicable factor of "mutation"—genes changing from normal to defective and adversely affecting inheritance. There is no biological radar equipment enabling us to spot "carriers" of defective recessive genes or anticipate mutations and thus schedule such contaminators of society for sterilization. "Finally," say Dunn and Dobzhansky,

let us not forget that treatments may and probably will relieve or cancel the manifestations of hereditary defects, as insulin relieves the manifestations of hereditary diabetes.

There is one enormous mystery in the *AMA Journal* article. Why should the medical profession, which looks with such horror on state intervention in the form of payroll collections for a public health insurance program, be expected to view with equanimity—even with enthusiasm—the ominous intervention of the state in the inalienable right of the individual to bodily integrity? Does it make a difference whose ox is gored? Or whose body is mutilated? Or whose pocketbook is hit?

## Light of the world

Francis J. Tierney, S.J.

IT WAS FATHER THOMAS X. LEWIS, S.J., who first turned my thoughts to the Caroline Islands this week. A letter arrived from him in his Pacific island mission of Koror. The work out there was glorious, he said, more absorbing than any work we had shared together in the past. Among other small requests he made, one was that I send him a German dictionary. Out there in that little Babel the people speak their native Palauan, the two Spanish Jesuits speak Japanese and Spanish, the Maryknoll nuns and the two American priests speak English.

Father Lewis knows I will send him anything I can, anytime he asks. For we began our studies for the priesthood on the same day. We spent more than a few years together in our studies. After ordination we entered the Army as chaplains two days apart. We trained together in Georgia and, after a short separation, were assigned to a back-water Army position in Puerto Rico, serving in the same Spanish-speaking regiment of the United States Army. There in Puerto Rico we shared the mis-

sionary experience of speaking another language, of teaching our faith from the beginnings of the Sign of the Cross, the *Padre Nuestro*, the *Ave Maria*. We realized we were working at something very wonderful when other Americans came to stand besides us to look into the trusting eyes of Puerto Rican youngsters we had gathered in, as they answered the familiar questions of the catechism in their shy, soft Spanish. When the day came to climb into an Army plane to fly back home to the normal Jesuit life, it was but natural that we shared together lumped-up throats at parting. It was natural, too, that my thoughts should stay with him in the Caroline Islands after his letter came.

It will need explaining later on, but that German grammar is part of Father Lewis' dream. Less than a year ago, before he left the States, he spent a few days with an old Army friend now teaching at the University of Notre Dame. There, gazing around the vast campus, at the many buildings and the golden dome, his thoughts went out to his future home of Koror, to the work that might be done there for souls, the buildings that might go up in the century to come. He took that dream of accomplishment for God with him to his labors.

Just when my thoughts were in the Pacific, Father John Furniss, S.J., humble supplier of needs to 500 New York Province Jesuit scholastics and to the missions in the Carolines, the Marshall Islands and the Philippines, sent over for translation a letter from Brother Paolino Cobo. I had never heard of Brother before. Now I know from Jesuit records that he is a lay-brother of the Spanish Jesuit Province of Toledo, loaned to the New York Province for his valuable work in the distant Caroline mission. I know also now that he is 54 years old, that he has been a Jesuit for 33 years. His letter told me that he was in the island of Ponapé, also in the Carolines but a good two-thousand miles to the east of Father Lewis' Koror. It told me, too, that Brother hadn't written to his American Jesuit brothers before because he knew only Spanish. The more the pity that he didn't write! Brother's writing may indeed be simple—that is a good quality. His spelling may be phonetic at times and not in line with the dictums of the Spanish Royal Academy's dictionary.

But what he says is an inspiration. He, too, tells of a dream, but of a dream already well on its way to fulfillment.

Our boarding school [he writes] is the only one of its kind in the [Jesuit] Province of New York. It contains 55 boys who pay nothing. Their schedule is this: they rise at 6:00, then they go to Mass. Breakfast is at 7:00, followed by manual duties and by catechism. School lasts from 8:30 to 12:30. At 12:30 there is lunch and then a rest. From 2:30 on there are the tasks of the farm. Of these there are a good deal. [We raise] sweet potatoes, tapioca or *yuka*, yams. Corn, pumpkins, green beans and other items of lesser importance. Bananas, papayas, pineapples. The boys also have in their care ten cows, twenty pigs, twenty goats and 150 chickens. All this is for the maintenance of the community and of the boys. They cook, bake bread daily, clean the dining hall and the house and all

its surroundings. At 5:00 they have refreshments. The holy rosary is at 6:00, and then catechism or songs. Dinner is at 7:00, followed by relaxation. Prayers and silence at 8:15 and, at 8:30, bed.

The fruits of this, our humble school, are beginning to make themselves seen. So it is that we have two of our boys in Truk studying to be teachers. Two others are studying medicine in Guam. Three are studying [for the priesthood] in the Seminary of San José in Manila. Two are in the [Jesuit] Novitiate of Novaliches [also in the Philippines], and there are five others who do not cease to request admission into the Seminary and who are not getting there as fast as they want to, for lack of money. For everything must be gotten together for them because these islanders are very poor.

Brother, unfortunately, does not write of the parallel school for girls. "I shall leave that for a better pen," says he. But he does tell us that, on October 9 last, "the first five Caroline virgins consecrated themselves to the Lord." Now I shall have to seek more information from another Paolino, Father Paolino Cantero, S.J., the Father in charge of these two schools. He is the first native Caroline Islands priest, working in his home island after twenty-five years of study and of labor in Tokyo and Manila, in Portugal and in Spain.

Father Lewis needed that German grammar on Koror to help him translate a German Jesuit's grammar of the language of Koror written in 1912. ("Get it with clear print," he writes, "for I have to work often by light of candle or of oil.") When the first building in *his* dream is done, three months from now, there won't be any golden dome. Not yet, at least. But the Maryknoll Sisters will be teaching in a concrete school and, along with other subjects, they will be teaching the children their own native language, the first time it has even been taught. Father Lewis and the Maryknoll nuns, Brother Cobo and Father Cantero, many others like them in the islands—they are all working together for the day when Caroline Islanders, speaking their own languages, shall have their own priests, their own nuns, their own teachers and medical attendants working for them over the two-thousand-mile spread of the archipelago. The people will be making a better human living through the skills of their own hands.

Across the width of the South Sea islands and on into the Marshall Islands there are mission centers in Truk and Ponapé, Koror, Yap, Likiep and Jaluit. Priests, nuns and Brothers are laboring to bring Christ's light to the attractive native people of these islands. Even two American lay-folk, Mr. and Mrs. Richard Finn, formerly of Laurelton, N. Y., got permission to go to the Ponapé mission. They have given up their home and their means of livelihood and are now earnestly helping to make strong the worship of the true God on that island. Over vast reaches of sea, workers of Christ move from island to island to bring to men the light of Christ.

It is comforting today to find that the Church still goes on. Anti-Christ's may impede the work of God in China and in Central Europe. Yet in places like Ponapé and Koror the old Church is still bringing divine light and human warmth to the peoples of the world.



# America's Associates: progress report

Since we organized AMERICA'S ASSOCIATES eight months ago, we have been publishing the names of new Associates whenever our advertising department would yield us the space. Our latest list strikingly illustrates how valuable our Associates have become to us. Two-thirds of those named below had not subscribed to AMERICA until they enrolled as Associates. Why did they join us? Because other Associates "sold" them on AMERICA.

As one of AMERICA'S most energetic ambassadors wrote us: "the pyramid clubs had nothing on AMERICA'S ASSOCIATES!" Prayerfully we hope that we last longer!

We are proud of our eight months progress report. We now have exactly 500 Associates in thirty-four States and five foreign countries. Catholics, Protestants and Jews have joined. To be frank about it, we had not expected such a phenomenal response.

The most thrilling thing about the hundreds of letters we have received is the proof they give of a *personal* and practical interest in AMERICA. Our Associates are not just well-wishers. They are do-gooders in the best sense of the term. They are helping us in ways we never dreamed of. It was an Associate who suggested that we offer to send sample copies to be used in personal subscription drives. To date thirty-five Associates have ordered from two to five free copies of AMERICA for weekly distribution to prospective subscribers.

"AMERICA sells itself" is the comment many have made. We suspect that enthusiastic sales talks have much to do with the subscriptions that are steadily flowing in.

The stream has been so strong that today our circulation is the highest in the forty years of AMERICA'S history.

We confess that there is a mercenary note in our satisfaction. We *do* want more subscribers, thousands more. Our Associates themselves have intensified our desire. One after another of them has bemoaned the fact that AMERICA does not reach a wider audience. "More influential people should be reading this article or that article" they say, and we agree. It may sound elementary, but our practical-minded Associates insist on this fundamental truth: we must widen AMERICA'S readership before we can increase AMERICA'S influence.

In a number of cities groups of Associates have met to discuss means of multiplying the effectiveness of AMERICA. Invariably they have agreed that it is best at present to use what time they can afford in promoting AMERICA'S circulation. Do you wonder that we eye their activities with almost breathless delight?

Many Associates find that the best way to that goal is to persuade their Pastor to take a bulk order of AMERICA for sale on Sunday. Then they ask him to mention AMERICA from the pulpit or in the bulletin.

While our Associates, in steadily increasing numbers, have been working to "Make AMERICA Known," we admit that we have done little to show our appreciation. We do send them *Inside America*, and we have put their names at the head of our mailing list, which means that many Associates receive their AMERICA from one to four days earlier than usual. We hope to find other such tangible forms of reciprocation. Meanwhile the Editor and the staff present this progress report with the assurance of their sincere gratitude to AMERICA'S ASSOCIATES and a cordial invitation to our other readers to join if they conveniently can.

EDWARD A. CONWAY

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# What is this realism?

Harold C. Gardiner

MOST OF THE STORMS that raged for a while around poor Scobie's head have by this time subsided. Scobie, you will remember, was the protagonist in Graham Greene's *The Heart of the Matter*, and if Scobie and his creator succeeded in doing nothing else, they did manage to provoke discussion. Not a little of that discussion found its way to my desk, either in the shape of personal letters, of letters to the Editor, or of articles and reviews sent on to me by spectators on the sidelines. I discovered that most of the people who thought that it was a scandal to say that *The Heart of the Matter* was a great book (and an even more horrific scandal to call it a "Catholic" book), based their argument or their impressions on the fact, so they claimed, that the novel was "realistic." One correspondent went so far as to maintain that it was "crude and nude naturalism."

Now this raises an important question. It is, first of all, a matter of nomenclature. Do Catholic critics and Catholic readers by and large have clear in their minds just what "realism" is? They may, of course, know what *they* mean when they use the term, but is that what the term ought to mean and has been taken to mean in the history and customs of criticism? Beyond that, the nomenclature, once clarified and delimited, will serve as a touchstone both for the author's attitudes and the reader's reaction.

Let's approach the task, then, of finding out what realism in literature really is. This article will hardly do more than lay the groundwork; by the time my thought may have succeeded in evolving into a series, perhaps we shall have a little more light to shed on the problem of what the Catholic attitude ought to be on "realism."

Let's start with what I believe to be a common reaction and a mistaken one. If told that such and such a book is "realistic," six perhaps out of ten Catholic readers will automatically say to themselves: "Realistic? Then it's certainly not for me. That's the kind of stuff we are warned against." Whether or not my percentages are accurate, that is certainly a widespread reaction. It is laudable in so far as it shows a fine sensitivity toward care in reading, a nice realization of the influence of books, and a loyalty to follow the guidance of the mind of the Church. Only—that is not quite what the Church has in mind.

The word "realism" is not, as a matter of fact, a very operative word. Of itself it says very little. Its meaning in literary criticism is by no means as clear as it is in philosophy. It is generally used as opposed to "idealism," but, as we shall see, the division is by no means so clear-cut. A search through the history of the word in literary criticism will reveal that its fundamental meaning is

## LITERATURE AND ARTS

simply "objectivity." The realistic author, then, is one who takes his data from the real life round about him and who fashions that data into his story, into his work of art, with a minimum of influence or intrusion on the part of his own subjective ideas and opinions.

Another way of saying the same thing, I think, is simply to state that the realistic writer, by definition, is one who sets himself the goal of telling the whole truth that is demanded by his subject-matter. It is in this sense, for example, that our more recent hagiographers have been realists, where too many of their predecessors had been "selectivists." We are given now more and more the whole picture of the saint—his defects and passions and human weaknesses together with his heroic virtue.

In this same sense of telling all the truth the subject-matter demands for its adequate presentation, every great author in the world and even every good literary craftsman can be said to be a realist. Dickens gives the truth of London slum life, of the debtors' prisons, of the poor-houses, in sufficient detail to bear the burden of the truth he is at pains to demonstrate. Such a man as Dickens is, to be sure, at the same time a very subjective writer, in the sense that his own indignation, sympathy and scorn color almost every page. But no author ever can be utterly objective and, particularly in fiction, subjective reactions do not invalidate the realism so long as they do not positively distort the true reporting of the subject-matter. If Dickens' sympathy for the plight of England's Oliver Twists led him to exaggerate their woes, then, in so far, he was not realistic. If his sympathy enabled him to paint all the more truly because with sincere and solid emotion, then his subjective reactions helped make him all the more a real realist.

The fictional character, therefore, must have the whole truth told about him by his creator. Just what that truth is will be determined by many things: by the author's conception of the type of character he is, by the times in which he is made to live, by his social environment, by his friends, by his work. Given this complex pattern into which the character is to fit, the author must tell enough truth about it, must bring it to life and make it a real little world in such wise that it will hold together consistently and be convincing.

"As much truth as is demanded by the subject-matter"—that, I submit, is the real test of sane realism. If more truth than that is presented, the author will be open to the charge of overwriting, of propagandizing; if less

truth than that, something like a lack of motivation will flaw the work. Concrete examples later on may serve to make this point clear.

Well, then, if "realism" denotes merely that the author approaches his material with the determination to tell the truth about it, and the truth as seen in real life and taken from real life, the word itself, as I remarked above, does not get us very far. No need, then, at least thus far, to flinch and blench when you hear that this or that book is "realistic."

The blenching and flinching may, indeed, come, but only after you have put and answered a further question. That is the important question: what kind of realism?

For realism, I believe, is a *genus*; under it are two divisions or *species*, and they are *naturalistic* and *idealistic*. I know that "idealism" in literature is commonly considered the antithesis of "realism," but I think that is a misuse of terms. "Idealism" ought to contrast with "naturalism," because, as we shall see, "realism" can be either. Incidentally, let me apologize for the pedantic terms, but they are the ones common in literary and critical parlance, and most aptly describe the phenomena we are examining.

What, then, is a "naturalistic realist"? Because he holds himself to be a realist, he will claim that he is telling the whole truth his subject-matter demands. But because he is also a naturalist, or naturalistic, or holds (perhaps all unconsciously) the doctrines of naturalism, he cannot tell that whole truth.

For naturalism is that habit of mind (realized and articulated or vaguely instinctive) which denies the existence of supra-sensible realities. The naturalist is a positivist and will admit the existence of no values that cannot be examined and weighed by the senses. What he can see and feel, touch and hear and smell—those are things worth while. All the rest—the intangibles, as we commonly and accurately call them—can have no value, he says, or, if perhaps they do, we cannot bother with them, for we cannot know what value they have. The naturalist, accordingly, will attach no importance to spiritual entities, and, when I say "spiritual," I do not mean necessarily "religious." There are many spiritual truths, facts, entities, which are not of their nature connected with religion, though often their finest flowering will be found when religion is their humus. Such are patriotism, for example, and love and reverence and honor. Such, too, and a spiritual value that is particularly subject to the naturalist's denial, is compunction or remorse, or the whole gamut of the dictates of conscience.

This naturalistic bent to realism can often be discovered in the author's attitude toward free will. The naturalistic writer will deny its existence—not, of course, explicitly and as a doctrine to be controverted, but implicitly in and through his character's actions. One of the best analyses of this trait of naturalism I have seen lately appeared in J. Donald Adams' column, "Speaking of Books," in the New York Times Book Section. Mr. Adams was contrasting *The Naked and the Dead* with the very book that has occasioned this examination, *The Heart of the Matter*. He found that the Mailer book,

with its deadening insistence on the great and sullenly overwhelming social forces that pushed the protagonist into the war, sent him to the front and plunged him into dangers and devilttries, gave the inescapable impression that the young man was not personally responsible for his actions. Society, the war, what you will, was the sinner; the sinning GI was swept willy-nilly along with the stream. But Scobie, Graham Greene's character, sins and knows that he is sinning. It is his personal actions, realized as such, chosen deliberately, their consequences foreseen and embraced, which make the book to be charged on every page with the realization of moral responsibility. In this sense, then, if in no other, *The Heart of the Matter* is quite definitely not a "naturalistic" book. But this is no place, nor do I intend, to review all over again the book that stirred up the controversy and these remarks. I am trying to show what naturalism in literature is, and one of the traits by which it can frequently be detected. That trait is its inherent and implicit denial of the free, self-determining human will.

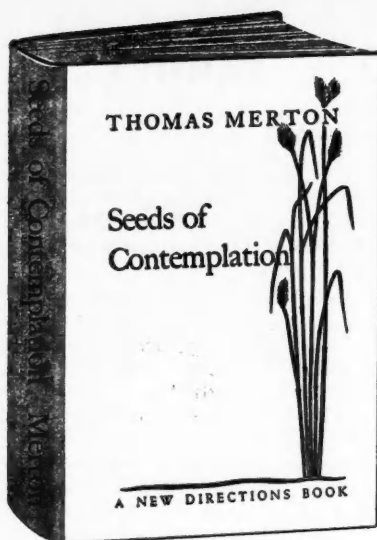
As may be suspected by now, it is this type of realism, realism tinged or fouled by a naturalistic cast of mind, that will produce the book which Catholic criticism (or indeed any soundly based criticism) will generally have to castigate. How that naturalism works out more in detail, how it involves a contradiction in its claim to be true realism, and what its purely literary shortcomings are, will provide room for further treatment next week. And drew up truth as clear as a bell  
And a kindled heart that sang and shone.

SISTER MARY IRMA, B.V.M.

### *Song about Sichar*

Every day she sat by the well  
And let down her bucket,  
Clinking, tinkling,  
And brought it up again,  
Twinkling, sprinkling  
Cool sweet water out of the well.  
*Surely something lies in the well—  
Something,  
Something other—  
I cannot tell.*  
All of her days she was wooed and won,  
Breezily, easily,  
Bold in the sun.  
She had had five husbands, and now this one. . . .  
*Surely something lies in love  
More than a rose, a kiss, a glove,  
A squandered hour,  
A withered flower,  
A bitter kiss—  
Surely something,  
Something more than this. . . .  
Give to a Jew?  
Oh well, why not?  
Something new,  
And the sun is hot. . . .*  
She let down her bucket into the well,  
She laid her heart on the sunny stone,





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## Recipe for brotherhood

### A HANDBOOK ON HUMAN RELATIONS

By Everett Clinchy. Farrar, Straus. 146p. \$2

You are not prejudiced against people of other races, religions or nationalities because you are born that way, but because you learned some notions from your parents, playmates or fellow-workers. Study and experience will bear this practical truth out.

If you don't get along with people because of your cherished prejudices and antagonisms, you are the biggest sufferer of all, because your life is poisoned. When you are in this sort of trouble, it is time to do something about it and see what others have learned.

Dr. Everett Clinchy, president of the National Conference of Christians and Jews, has labored for the past twenty-five years to educate people out of prejudice. This *Handbook*, made possible by the Horowitz Foundation, is intended for use by industrial and labor groups, and is a "primer of facts on racial and religious differences, on the causes, immense costs and the cure of prejudice."

Nobody can miss the point of the *Handbook's* simple, popular exposition. The suggestions on the anti-prejudice campaigns in the factories are well thought out, though it omits to take into consideration the question of white, as well as Negro workers' sense of insecurity. The program is extensively developed in the chapter on "Teamwork."

The dust-jacket states: "As a background for his thesis Dr. Clinchy points out that America was built on faith in God and in the dignity of man." One would naturally expect this spiritual point of view to be developed in the course of the program itself, for the effecting of brotherhood needs much more than merely overcoming ignorance as to the "fallacies of physical, intellectual, cultural and religious differences." One may be scientifically posted on all these matters and still entertain no love of one's brother in one's heart. And men do not automatically cherish such a love when the obstacles of mere ignorance are removed. Somehow the author's declared thesis appears to drop out. Even the simplest, most popular exposition would seem to require a plain statement of the great moral and religious truths that believers hold in common, for these are the spiritual basis of brotherhood itself.

Instead, the only commanding principle that the author seems to recognize is that of mere brotherhood itself, of "democracy," vaguely conceived. The "unalienable rights" of the Declaration

of Independence merely "represent our deepest insight into the best way of living together" (p. 50). He seems to forget (p. 116) that the most vital moves for understanding in towns or factories are those which "stem" not from a mere sense of democracy, but from positive religious principles. Such are the splendid social-justice programs of the various Protestants, Jewish and Catholic bodies. Dr. Clinchy would undoubtedly agree to this. But why does he not say it more definitely?

Troubling are various remarks that seem to have crept into the text that can give rise, to say the least, to serious misunderstandings. Original sin seems to be excluded or confusedly conceived: "Psychologists and anthropologists have decided that there is nothing born into man that makes him greedy" (p. 46). He speaks of "the part of human nature [sic] which theologians label 'Evil'" (p. 66). Remarks on religious symbolism (p. 67) seem to imply that Jesus is only a "religious symbol," and Catholics seem to be accused of anthropomorphism (p. 59).

Space forbids citing a number of vague and confusing generalizations about schools, education, Catholic culture, etc. (e.g., pp. 58, 112). The apparently exclusive emphasis upon "learning people" seems to ignore the will as a basic psychological factor. Only one Catholic item (Karl Adam) is mentioned in the bibliography, and nothing Catholic directly concerning human relations.

With the plan and many of the practical techniques of the book I am in hearty agreement. Brotherhood Week could use a good manual. As the *Handbook* stands, however, I fear it will cause more confusion than it can ever hope to clarify. JOHN LAFARGE

## Two Policies in One World

### THE UNITED STATES IN WORLD AFFAIRS, 1948-49

By John C. Campbell. Harper. 591p. \$5

The third volume in the postwar series of the Council of Foreign Relations maintains the high standards set by its predecessors. Like them, it is also the work of John C. Campbell. It covers the period from the spring of 1948 to the spring of 1949 in its survey of American foreign policy. In general, Dr. Campbell and his staff have chosen a topical rather than a chronological approach.

Like the earlier volumes, this one is completely objective. It neither defends nor attacks American policy in the period reviewed. Nor, for that matter, does it slyly insert in indirect fashion any particular theme or interpretation for which it has sympathy. It is a clear, logical presentation of the facts in so

## BOOKS

far as they can be known at this point. Finally, no solutions of the complex problems faced by the policy-makers in the field of American foreign relations are offered.

Most of the early chapters are devoted to the world position and policies of the United States in the spring of 1948, with special reference to Europe. On this score some might be inclined to be rather critical. However, such a procedure is easily defensible on the grounds that American policy was primarily directed (rightly or wrongly) toward European recovery and the balancing of the great power of the USSR in this part of the world. As General George C. Marshall points out in the introduction he has specially written for this book: "The Soviet Government opposed and obstructed efforts to bring about general recovery. To take measures sufficiently effective to arrest this alarming decline in every country where it existed was obviously not practicable." Thus, the United States had to project in 1947 a long-range program of assistance to countries "which themselves were putting forth efforts to restore their economies and to maintain their political independence."

General Marshall also remarks that "the Soviet Union did not continue the cooperation with the Allies which it had carried on during the war . . ." This leads one to wonder if the General has ever read the still not well enough known work of one of his former subordinates, General John R. Deane. It is called *Strange Alliance*, and it certainly reveals remarkably little evidence of Russia's wartime cooperation.

In addition to the sections on Europe, there are chapters devoted to special topics and areas, e.g., international trade and shipping, the Far East (where our policy has been little short of lamentable on the whole), inter-American affairs, Palestine, Canada and the United Nations. The thread then turns to developments in late 1948 and early 1949. Here the reader is treated to the thrilling story of the magnificent Berlin airlift as well as to other questions relating to Germany. Finally, the principal events connected with the Atlantic Pact are traced.

Pedants may turn up their noses at this kind of contemporary history, but it needs to be remembered that the generation of today must reach important decisions without waiting another thirty or more years for definitive histories to be written. Since this is so, it is imperative that the public have in

its possession historical guides such as the one under review. The useful purpose such publications serve cannot be over-emphasized. It is only through such unbiased presentations that the general public will secure the understanding which today's complex world events require. Naturally, there are other indispensable media, but a Catholic audience does not need to be reminded of them.

THOMAS H. D. MAHONEY

# THE FOREIGN POLICY OF SOVIET RUSSIA—Volume One: 1929-1936

By Max Beloff. Oxford University. 261p. \$5

From 1929 to 1936 Russia emerged from comparative international isolation to full participation in world affairs. At the beginning of 1929, the Soviet Government was recognized by a handful of states. Among these France was the only really great Power, though Mussolini's Italy claimed the same distinction. Weimar Germany had the build of a first-class Power, but its muscles were weak from the lost war and the crippling effect of the postwar class struggle. By 1936 the Soviet Government was everywhere accepted and recognized.

At first glance this seems a victory for Russian diplomacy, but Mr. Beloff

correctly indicates that the reason for Russia's acceptance was primarily the German resurgence which threatened the peace of the world. Stalin was valued not *per se* but as a counterweight to Hitler.

Here was an anomalous situation. After 1918, Russia and Germany had embarked on a policy of cooperation and friendship, which the Russians desired to continue despite the transformation of the Weimar Republic into the Third Reich. By word and by deed Soviet diplomacy informed Berlin that nazism was a matter of taste and would not interfere with normal relations between the two countries. Soviet tolerance of national socialism went so far that during Hitler's climb to power over the moribund German democracy, the Comintern, Mr. Beloff writes, "viewed the possibility of a period of nazi rule with equanimity."

But alas for Russian hopes! Hitler would not play Stalin's game in those years, and Russia was forced into the camp of collective security. Moscow entered into a series of security and non-aggression pacts, culminating in the Franco-Soviet pact of May 2, 1935, and even joined the League of Nations after years of propaganda against the Versailles peace settlement. But Russia's rulers never lost sight of the main objective of Soviet foreign policy: the preservation of the socialist fatherland

against (imaginary) capitalist encirclement until the great day when the proletariat of the world would rise under Russian guidance and convert the entire world into a communist paradise.

In view of this goal, Russia's foreign relations were conducted in an atmosphere of mutual suspicion. Even her nominal allies were not trusted. No matter what tactical turn Soviet foreign policy took, its makers viewed the entire capitalist world as their eventual opponents.

Mr. Beloff traces the tortuous course of Soviet foreign policy with skill and discrimination. His writing is cool and unbiased but that has not prevented him from exercising critical judgment of Moscow's activities. The book is thoroughly documented and will therefore prove a boon to students as well as interested laymen. Until its appearance the principal account in English of Soviet foreign affairs was Louis Fischer's two volumes on *The Soviets in World Affairs*, which concluded with the events of 1929. Mr. Beloff has furnished a greatly needed and worthy sequel.

LEONARD J. SCHWEITZER

AMERICA THIS WEEK, our weekly commentary on the news, Fordham University's FM station, 90.7, Thursday evenings, 7:15 to 7:30.

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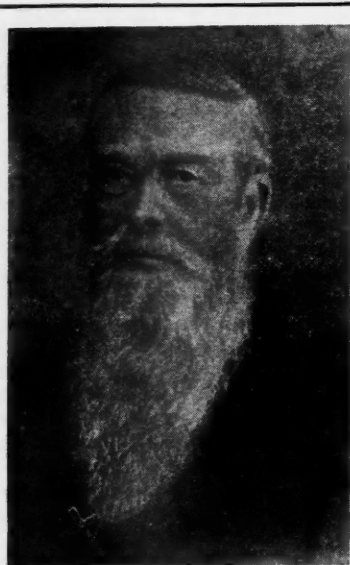
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## *Hope in a technological future*

### MODERN ARMS AND FREE MEN

By *Vannevar Bush*. Simon and Schuster.  
273pp. \$3.50. Pamphlet form, \$1

Two theses are expounded by Dr. Bush in his very timely publication, the first part of which has recently been set forth in some detail in a popular weekly. The first is "that the technological future is far less dreadful and frightening than many of us have been led to believe"; the second is that in democracy we have a potential means of building "a world in which all men can live in prosperity and peace."

In order to establish the first of his propositions Dr. Bush makes a rather detailed examination of the weapons of World Wars I and II and, so far as security restrictions permit, of future weapons. The ascendancy of defensive warfare on land from 1914 to 1918 is contrasted with the offensive warfare of World War II both on land and in the air. He ably contends that, had there been a working liaison between the best scientific, engineering and military minds on either side in the first war, the trench stalemate need not have continued nearly as long and as bloodily as it did. It was liaison of this type that produced the recent aerial and land *blitzkrieg* operations. It is this same liaison which Dr. Bush believes is now once more tipping the scales in favor of defense against both land and air attacks. The combination of jet fighters with radar guidance and short-range guided missiles means that "the days of mass bombing may be approaching their end."

On the sea the submarine menace has been twice bested only by the narrowest of margins. It still remains a potent threat in spite of every effort to counter it with sonar, radar, depth charges, magnetic detection, etc.

The atom bomb and bacteriological warfare are reviewed in some detail. Both are horrible weapons, but neither is considered an absolute one. Against the terror and effectiveness of these and all other weapons of modern war are weighed the benefits and technological gains of science and medicine. The latter are thought to exceed the former.

In support of his second thesis, on the strength of the democratic system, Dr. Bush examines carefully the things that make the Soviet system unwholesome as compared with the democratic way of life. I recommend particularly the chapter "Threat and Bulwark," wherein the harsh materialism of those "whose fatalism now rests on the materialistic fallacy that science teaches all there is to know or feel" is contrasted with the philosophy of those "who have faith that life has meaning,

who would follow science where it applies, but reach beyond in aspiration."

The threat of the cold war and the dangers of subversive warfare are examined, with the conclusion that an alert and strong democracy need mortally fear neither but must remain ever vigilant to survive.

In our research achievements and technological advances in all fields of science, in the freedom of our peoples, in their integrity and moral responsibility, Dr. Bush finds the strength of our democratic system of government. In order to insure its survival, however, we must plan intelligently to keep our lead in the pure, applied, and social sciences and increase our advantage where possible. These necessary qualities for national strength are seen to be stifled under totalitarianism and dictatorship, as is shown by the Germans' failure in nuclear physics, which is cited among other examples. We must work unceasingly to keep our economy in balance, to expand educational opportunities, and to keep our government alert and able to counter Soviet pressure tactics. If we are successful, Dr. Bush offers a hope of avoiding World War III and foresees some possibility of ultimate changes in the Soviet system which might finally bring Russia within the framework of "one world under law." If a third major war does occur because of miscalculation or bad fortune, civilization, as we know it, will doubtless be set back, according to the author, but will not be destroyed.

I found Dr. Bush's volume timely, interesting, and very well worth attentive reading. Its points are sometimes technical and by their nature somewhat involved but, in general, they are well proved. *Modern Arms and Free Men* is a welcome leavening for many of the columnists' predictions and counter-predictions that pour forth from our press and radio.

LOUIS W. TORDELLA

### THE PLUM TREE

By *Mary Ellen Chase*. Macmillan. 98p.  
\$2

There is a jewelled quality in the perfection of this little story which takes for its theme a quotation from Cicero: "For what, then, is love save to desire all good for another, even though it bring nothing to oneself?"

Here is a story of one day in a Home for Aged Women conducted by two middle-aged nurses. One detail that hints at the delicate, humorous charm of the book is old Mrs. Whipple's substitution of *aging* for *aged*, and her rather patronizing attitude toward the 'eighties, since the 'seventies, as she put it, were "less subject to the ravages of time."



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The gaiety of the story plays a soft and glowing light upon its human understanding and compassion. The word *compassion* has a depth of meaning. I suspect, after a foray into the English and Latin dictionaries, that it has become what the semanticists call a "loaded word." For some, at any rate, it helps to reveal the meaning of "Love thy neighbor as thyself." All those who try to follow that wonderful and difficult command owe it to themselves to read *The Plum Tree*. In it they will find reassurance, spiritual sustenance, and a flash of the laughter that lights the shadowy way.

MARY STACK MCNIFF

## A WOMAN OF PARTS

*By Sarah Truax, Longmans, Green.*  
247p. \$3.50

## MATINEE TOMORROW

*By Ward Morehouse, Whittlesey House.*  
340p. \$5

## THE THEATRE BOOK OF THE YEAR

*By George Jean Nathan, Knopf.* 363p.  
\$4

## THE BURNS MANTLE BEST PLAYS

*Edited by John Chapman.* 486p. \$4

In some forty-odd years of promiscuous reading, and perhaps half as many as a journeyman book reviewer, I have never once encountered a really uninteresting book on the theatre. *A Woman of Parts*, the sketchy autobiography of a stock company actress, is certainly not a book of monumental importance. But as Sarah Truax narrates her career as a provincial actress in Syracuse, Pittsburgh and points West, the volume somehow becomes warm and intimate. When she describes her contacts with Otis Skinner and other famous contemporaries, and her dickering with the Shuberts, before the latter had annexed Broadway, the

author begins to assume the guise of a newly discovered figure in an ancient tapestry.

Although Miss Truax was never a Broadway star, she was a part of the American theatre, contributing her talent, her dreams and her enthusiasm to a perennially glamorous institution described in more mature writing by Ward Morehouse. Nothing pertaining to that institution, the latter will affirm, is ever dull or trite.

Mr. Morehouse is a drama critic, and in the course of his professional labors has doubtless called many a theatrical effort dull or boring, or described them with even less flattering adjectives if they came to mind at the moment. But those descriptives, in a critic's vocabulary, are only relative terms of derogation, and merely mean that a specific play or performance falls below the critic's standard of competence. In the role of author, Mr. Morehouse selects his terms from another lexicon, and attributes to everything connected with the theatre the radiance of spun gold, or at least the shine of tinsel.

A blend of historian, raconteur and backstage gossipmonger, Mr. Morehouse has written a leisurely narrative that covers fifty years of effort and achievement in the American theatre. The chronicle is full of great and colorful personalities, big and little celebrities—often with a bias toward daffiness—and numerous profiles of critics and other camp followers of the stage. An abundance of anecdote gives the reader the impression that the book is not only the result of the author's vast knowledge of his subject, but is, as well, a reflection of his personal experiences.

Catholic readers will certainly be interested in the reference to James A. Herne, described as "... a Catholic ... quiet and unassuming, a genial storyteller, and a man with a deep vein of melancholy." Herne's most successful play was *Shore Acres*, which, the author observes, "never failed to cast a spell over its audience."

Many of the great figures of the stage around the turn of the century were, for all their genius, a bit on the eccentric side. There was Belasco, for instance, who always dressed like a priest. Mr. Morehouse tells why. Sarah Bernhardt, in some of her contracts, insisted on being paid after every performance—in cash. Duse, on her first American engagement, demanded that the temperature of her dressing room be maintained at a constant 72°. Otherwise, she declared, her voice would be ruined and she would refuse to go on with her performance. Her American manager rigged up a thermometer that, without regard to changing weather or the vagaries of a faulty heating system, always registered the required 72°.



The Morehouse style is fluid, unhurried and humorous, keeping pace with theatrical history, as the center of show business slowly moved from below Canal Street uptown to Union Square, later to Herald Square, and eventually north of Times Square to its present site in the Forties.

Sapient readers have learned to expect, with the annual appearance of George Jean Nathan's *Theatre Book*, an astute appraisal of the current theatrical scene, a budget of almost sensationally beautiful prose, and the richest cornucopia of fun since the incomparable Mack Sennet Keystone Komedies. In this, the seventh *Theatre Book*, as in the six former volumes of the same title, Mr. Nathan does not disappoint them. Instead, each successive volume in the series seems superior to the last. Already the foremost drama critic practising in America, perhaps the world, Nathan is always surpassing himself. How inexhaustible can the man's virtuosity be?

Nathan, the humorist, has been so unique in American literature since his tenure as co-editor of the old *Smart Set* that for better than two decades his proficiency as an intellectual gag man has been taken for granted. The percolation of wit, badinage and buffoonery that animates every page in his latest opus can therefore be passed over with bare mention. We can assume a similar "So what?" attitude toward his acute analysis of dramatic values. We may on rare occasions disagree with his opinions, but they are practically always valid decisions forced by his premises.

One is always astonished, however, by the amazing fertility of Nathan's prose. Apparently succeeding where Ponce de Leon failed, he seems to have discovered an intellectual fountain of youth. There are times when he writes with the delicacy of a mincing old lady in lavender and lace, and others when his style is as stiff and starched as a dress shirt fresh from the laundry. Whether his thought is elusive or as obvious as Jimmy Durante's nose, his elastic style always has dignity, and is always suffused with humor. It is, as well, an excursion in delightful reading.

The most recent volume of *Burns Mantle's Best Plays*, this year edited, and presumably selected, by John Chapman, is, as it always has been, an interesting and useful compendium of theatrical information brought as close as possible to the minute of reading. It was Mr. Mantle's custom to select the ten outstanding plays of the season, and his judgment was usually sound. Since Mr. Mantle has passed on to richer rewards, Mr. Chapman has assumed his function of choosing the ten best plays, and his judgment, too, is sound or, at least, popular.

Arthur Miller's *Death of a Salesman* was, in Mr. Chapman's opinion, the outstanding drama of the year. This reviewer modestly dissents. *The Mad Woman of Chaillot* would be my choice, with *The Silver Whistle* a not too close second. Majority opinion, it is only fair to mention, is on Mr. Chapman's side.

THEOPHILUS LEWIS

## DANTE THE PHILOSOPHER

By Etienne Gilson. Translated by David Moore. Sheed & Ward. 327p. \$4

The reader must not be dismayed by the first eighty or more pages. After an unpromising start in which Mr. Gilson frolics with the cryptogrammic fantasies of P. Mandonnet, the book moves into just such an admirable exposition as we have learned to expect from its distinguished author.

The study does not attempt to trace all the sources of Dante's philosophical thought, much less to interpret individual texts. The author's purpose is to present a synthesis of Dante's philosophical principles and to determine the poet's place in medieval thought. This does not mean, however, that sources and individual texts are neglected; on the contrary, a great deal of light is thrown upon the relation of Dante's thought to St. Thomas, Aristotle and the "Latin Averroists," and many of the most significant texts are analyzed.

The book takes up in turn Dante's three major works, *The Banquet*, *The Monarchy* and *The Divine Comedy* and finds in them a consistent pattern of thought. The core of M. Gilson's interpretation is to be found in his exposition of Dante's teaching on the three-fold beatitude of human nature.

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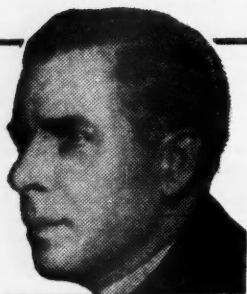
A special type of man has been created who bears the stamp of Bethlehem, who is known by this sign that he loves justice, respects human personality, has the sense of common brotherhood, things of worth founded on the faith which affirms or denies. The torch burns ever. Who will carry it? The breath of Bethlehem has not been smothered. Who will carry it forward?

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These three beatitudes (or perfections) proper to man are: first, the beatitude of the active life, second, the beatitude of the contemplative life, third, the beatitude of eternal life. The first two are attainable on earth, the third only in life after death. Of the two perfections attainable on earth, that proper to the active life and the moral virtues is of a lower order than the perfection proper to contemplation and the intellectual virtues; but the perfection of the active life may be attained fully on earth, whereas the perfection proper to contemplation is beyond the firm grasp of nature in this life and can be attained only imperfectly. Ethics, therefore, and not metaphysics, is the most excellent science. So far *The Banquet*.

The argument now moves into the political sphere in *The Monarchy*. Corresponding to the three beatitudes are three supreme earthly rulers, the Pope, the Emperor and the Philosopher. The Pope holds the highest authority over men's souls, over faith and Revelation, but he owes obedience to the Emperor in temporal affairs and to the Philosopher in matters of pure reason. The Emperor is supreme over men in all that pertains to the active life directed by the will; he is subject to the Pope in faith and to the Philosopher in reason. Similarly the Philosopher holds inviolable jurisdiction over reason.

Since these supreme rulers derive their authority directly from God, there can be no conflict, only peace and harmony for all men. It is a violent disruption of the divine order for one ruler to invade the rights of any other. The Pope has no temporal power of any sort. Reason and faith are independent of each other. In these doctrines as well as in other cardinal principles, Dante is a whole world removed from St. Thomas.

*The Divine Comedy* is not inspired by these political conceptions, nor is it limited by them. Yet, since this is Dante's ideal world, it is the structural outline of the great poem.

M. Gilson has presented a complete and coherent Dante. He meets a serious obstacle, however, in the Siger de Brabant passage in the *Paradiso*, and although his solution is ingenious, it is not wholly convincing. As it happens, the enigma of Siger must be accounted for in any systematic exposition of Dante's thought.

One would hesitate to say that M. Gilson has definitively closed the centuries-long discussion of Dante the Philosopher. Quite the contrary. Assertive doubts will continue to arise from the symbolism of *The Divine Comedy* and from the fragmentary character of *The Banquet*. This is to be said: M. Gilson's interpretation is admirable in its good sense, its objectivity, its accuracy and in the grand sweep of the argument. For Dantologists it should be an exciting experience.

WILLIAM J. MURPHY

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### THE COMMONWEAL READER

Edited by Edward S. Skillin. Harper.  
310p. \$3.50

The twenty-fifth anniversary of the *Commonweal* is commemorated in appropriate fashion by this exceedingly interesting collection of articles, stories and poems which have appeared in its pages. This is no ordinary hodge-podge of magazine writing, but a unified piece of work, informed by the underlying principles which for a quarter-century have informed the parent journal.

The *Commonweal* is a Catholic review of opinion, edited and published by Catholic laymen. For this reason, it has enjoyed a position of peculiar influence; non-Catholics have tended to regard it as beyond "clerical" supervision and have looked to it to form their concept of the thinking of Catholic lay people on matters of politics, philosophy and art. This tendency has at one and the same time delighted the editors and managers of the paper, and made their own task doubly difficult. While the *Commonweal* was able to reach a class of citizens who would not as a rule be found dead in the posses-

sion of, say, AMERICA, even the most extreme care and circumspection did not acquit the editors of dangerous "liberalism" in the minds of many sincere Catholics. The unfairness of such judgments may be gauged by reading the present anthology, a less fatiguing task than reviewing the entire file in toto and achieving the same result.

*The Commonwealth Reader*, however, has not been issued as a justification, but rather as a triumphant display of quality goods. To name but a few of the contributors whose work is here reprinted, we have: Thomas Merton, Padraic Colum, Georges Bernanos, Jacques Maritain, Franz Werfel and J. F. Powers. And in none of these instances was the contribution dredged out from the bottom of the author's desk drawer. Indeed, story for story, article for article, poem for poem, they have as much vitality at present reading as they had on first publication, which is a remarkable observation to make about topical journalism.

Had the editor more space in which to work, I should have like a stronger representation from the earliest days of the *Commonweal*, when Michael Williams, Thomas Walsh and Henry Longan Stuart were building its reputation. But, as it stands, *The Commonwealth Reader* is nothing to cavil at, and is well worth the attention of serious Catholic readers.

J. G. E. HOPKINS

#### A SORT OF SAGA

By Bill Mauldin. Sloane. 301p. \$3.50

All through the Italian campaign, U.S. soldiers and civilians were kept abreast of the situation by the remarks—wise and otherwise but always touched with truth—of Willie and Joe, the weary, grimy, indestructible creations of cartoonist Bill Mauldin.

Yet, when he got back home he felt more disillusioned than he had ever felt up front, and he said so. He tried to pull the world into shape, and he hurt himself in his vain effort. So now he has gone back to the simple, uncomplicated days of his childhood, and has written and illustrated a book about those golden years.

It is a good book, and can be recommended thoroughly. They were very happy days for the boy Mauldin, and in remembering them he has put out of mind for himself and for many readers the mud and misery of Monte Cassino, and the hard-faced realism of the veterans.

This book is better than most of the spate of family reminiscences that have become so popular of late, and Mauldin deserves to be congratulated for his come-back from disillusionment.

W. B. READY

## THE WORD

*John answered them, saying: . . . There hath stood one in the midst of you, whom you know not . . . the latchet of whose shoe I am not worthy to loose.*

Betty's voice was troubled: "Why didn't they know Him, Daddy?"

"Yeah," said Joe, matter-of-factly. "That's what I don't see."

I shrugged. "Well, for that matter—why don't we know Him?"

There was a stunned silence for a moment. Then: "But we do!" cried Betty.

"Sure we do," said Joe. Presently he added, "Don't we?"

We were standing at the dining room window, looking out into our little garden, at the end of which a vigil light flickered in the shrine of the Virgin Mary, built for us by a neighbor who is handy with tools. The tiny light cast a wavering and mysterious radiance on a thin coating of snow which lay like white, shining dust on the grass.

I put my arms around their shoulders. "Christmas is nearly here," I said softly.

They turned their faces up to me, smiling. Their smiles had that quality of anticipation which is the closest most of us get to heaven on this earth.

"Yes," I said suddenly, "you do know Him. You are two of the few who really do. That's why Christmas comes every day for you."

This time the silence was long and puzzled. We stood motionless, looking out at the shrine, watching the white magic wrought by candlelight on snow. At last Joe drew a deep breath, almost like a sigh.

"What do you mean, Dad?" he asked.

I drew them closer to me. "I hardly know how to tell you."

"Do you remember," I began, and paused to clear my throat.

I tried again: "Do you remember the time you asked me what I wanted for Christmas, and I said there was only one thing I really wanted for all the Christmases I would ever live to see?"

Two heads nodded.

"And I said that it was a great thing to ask, and I would hardly expect to get it, and would understand if I didn't?"

Two heads nodded again.

"But you gave it to me."

"Betty and Joe," I said, "that's why Christmas comes every day for you—because you gave me my Christmas present when I said I'd rather see you going to Mass and Communion every day than to have anything—or every-

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thing—else in the world. Christmas: Christ Mass . . . Yes; you do know Him; and if St. John the Baptist were here, he would tell you so. He would say to you, 'There hath stood One in the midst of you, whom you know'."

JOSEPH A. BREIG

# FILMS

**DANCING IN THE DARK.** This attractive comedy-drama with music will hardly win any prizes for originality of plot. Mainly concerned with the success-story formula—a young unknown gets her chance at movie stardom overnight—it has an accompanying male Stella Dallas theme: the girl's father, a passé film celebrity who long ago deserted her mother, takes an unselfish risk for the first time in his life in order to further her career. However, the picture handles these maudlin situations with a disarmingly unlachrymose matter-of-factness, using them merely as a peg upon which to hang a surprisingly objective and bitingly satiric portrait of Hollywood without its make-up. William Powell is quite wonderful as the obnoxious ex-star, with Adolphe Menjou running him a close second as a choleric but acute studio head, and Mark Stevens as the ill-used publicity man—juvenile lead rounding out the male contingent. The heroine is refreshingly acted and sung by Betsy Drake, though the expedient of using a double when she is called upon to dance is distressingly apparent. Altogether the picture very pleasantly fills the demand for light, Technicolor entertainment while at the same time respecting adult sensibilities. (20th Century-Fox)

**MISS GRANT TAKES RICHMOND.** If screwball comedies about feather-brained females are necessary to the future of the screen, (and apparently they are) then casting Lucille Ball in all of them would spare the audience a good deal of needless pain. Here she is seen as a tyro stenographer who is hired by a gang of bookies because her spectacular mental vacuum suggests that she is the ideal, unsuspecting front for the dummy real-estate office out of which they operate. Instead, her innocence proves to be more than equalled by her initiative; and before her employers can count their telephones she has inextricably entangled them in an altruistic scheme to erect low-cost homes. With the aid of some quite funny lines, some very ingenious visual gags and the incomparable Miss Ball, this adds up to an amusing minor comedy for adults. William Holden is the

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(Columbia)

**CRIME MARCHES ON.** In the perhaps vain hope that I can then forget the subject for a few weeks, I would like to dispose of the current crop of crime pictures at one fell swoop.

**THE STORY OF MOLLY X** describes the reformation of a hardened lady mobster under the progressive penal code now in force at California's State Prison for Women. Like most films written around a thesis, it has its inept and ludicrous moments, and in deference to a happy ending does violence to one of its original premises. Helped along, however, by June Havoc's convincing performance as the reformee, it makes a rather good pitch for prison methods aimed at rehabilitation instead of punishment. For adults. (Universal-International)

**RED LIGHT** stars George Raft in some oldfashioned melodramatic hokum about a man's efforts to exact personal vengeance for the murder of his brother. The novel plot twist is that the murdered man was a priest. Since the motive for the crime was trivial and the film's treatment of it equally so, this bit of originality seems particularly tasteless and ill-considered, an impression in no way relieved by a thick coating of pseudo-religious sentiment. (United Artists)

**BORDER INCIDENT** (MGM) and **TRAPPED** (Eagle-Lion) are semi-documentary encomia to Federal agents. The former, starring George Murphy and Ricardo Montalban, describes the hazards encountered by Immigration officers on the trail of smuggled Mexican farm labor, with considerable atmospheric realism offset by some horrifying brutality. The latter features Lloyd Bridges as a counterfeiter and John Hoyt as the intrepid Treasury agent who brings him to heel, and is a fast-moving, superficial and highly reminiscent pot-boiler.

MOIRA WALSH

# THEATRE

**THE FATHER.** His several marriages suggest that August Strindberg, author of the play presented in The Cort by Richard W. Krakeur and Robert L. Joseph, did not get along too well with women. He seems to have developed a morbid fear of the tender sex; and his fear, as often happens, turned to hate, and hate became a phobia. He eventu-

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ally saw in every wife the voracity of a mantis eager to devour her husband the instant she feels able to care for her children without his help. This, I hardly need to mention, is the core of what is called the war of the sexes.

The opposing characters in *The Father*, a cavalry officer and his wife, are at odds on the question of their daughter's education. The law of the land—Sweden in 1887—gives the father first and final control over his children, but the mother gets around the law by making her husband doubt his paternity, and the gentleman ends his days in a straight-jacket. In the war of the sexes, the author insists, women are bound to win because they do not hesitate to stab in the back, bite in the clinches, or to resort to other unfair and illegal tactics.

Raymond Massey and Mady Christians are co-starred in the leading roles, and Mr. Massey directed. Donald Oenslager designed the set.

THEOPHILUS LEWIS

## PARADE

IF SHAKESPEARE WERE LIVING today. . . (Scene: A reporter interviews Shakespeare in the latter's study.)

*Reporter:* How, sir, do you feel about the atom bomb?

*Shakespeare:* 'Tis a frightening power. Man is hurling the thunderbolt. The little atoms are become fiery warriors fighting upon the clouds. Fire answers fire, through the pale flames, as the heavens themselves blaze forth, drizzling blood upon mankind. Oh, dire combustion new-hatch'd to the woful time. 'Tis a fearsome thing, too fearsome. Out, damned bomb, out I say.

*Reporter:* Do you think Russia has the bomb?

*Shakespeare:* That I cannot tell. I know only that for years the winds have

wafted to the world Stalin's cry: "The bomb, the bomb, my People's Democracy for the bomb."

*Reporter:* Would you comment on the situation in Russia?

*Shakespeare:* Sir, on that topic, I could a tale unfold whose lightest word would harrow up thy soul, freeze thy young blood, make thy two eyes, like stars, start from their spheres and each particular hair to stand on end, like quills upon the fretful porcupine.

*Reporter:* You refer, I take it, to the sufferings of the Russian people?

*Shakespeare:* Verily, I do. The Russian people have truly supp'd full with horrors, with nothing to call their own but death. In the slave labor camps, innocent millions hour by hour rot and rot.

*Reporter:* What is your reaction to Tito?

*Shakespeare:* That's a valiant flea that dares eat his breakfast on the lip of a lion.

*Reporter:* Do you feel he is becoming better affected toward civilization?

*Shakespeare:* In a word, does he bring airs from heaven or blasts from hell? I counsel caution. Let us not forget the Prince of Darkness is a gentleman, who, on occasion, can assume a pleasing shape.

*Reporter:* You know, I'm sure, that many of the Hungarian Reds who conducted the farce trial of Cardinal Mindszenty have been recently executed by the Kremlin.

*Shakespeare:* Yea. Thus, the whirligig of time brings in his revenges. Oh, how wretched are the fools who hang on Stalin's favor. There is betwixt the Stalin smile they would aspire to and their own ruin, more pangs and fears than wars or women have; and when they fall, they fall like Lucifer, never to hope again.

*Reporter:* How do you size up the world situation in general?

*Shakespeare:* The world is grown so bad, that wrens make prey where eagles dare not perch. In this twentieth century, as the common curse of mankind, folly and ignorance, mounts and mounts, confusion has made his masterpiece. O Lord, what fools these mortals be!

*Reporter:* What, sir, do you consider the basic trouble?

*Shakespeare:* Too many people have forgotten what the inside of a church is made of; too many have abandoned their Captain, Christ. In this season wherein our Savior's birth is celebrated, so hallow'd and gracious is the time, 'twere fitting for men to look into their hearts and perceive their folly. . . And now, sir, I must beg you to excuse me.

*Reporter:* Thank you, sir, thank you very much. (They shake hands. . . The reporter departs).

JOHN A. TOOMEY

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